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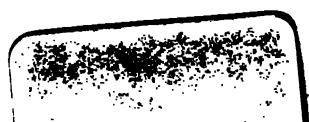
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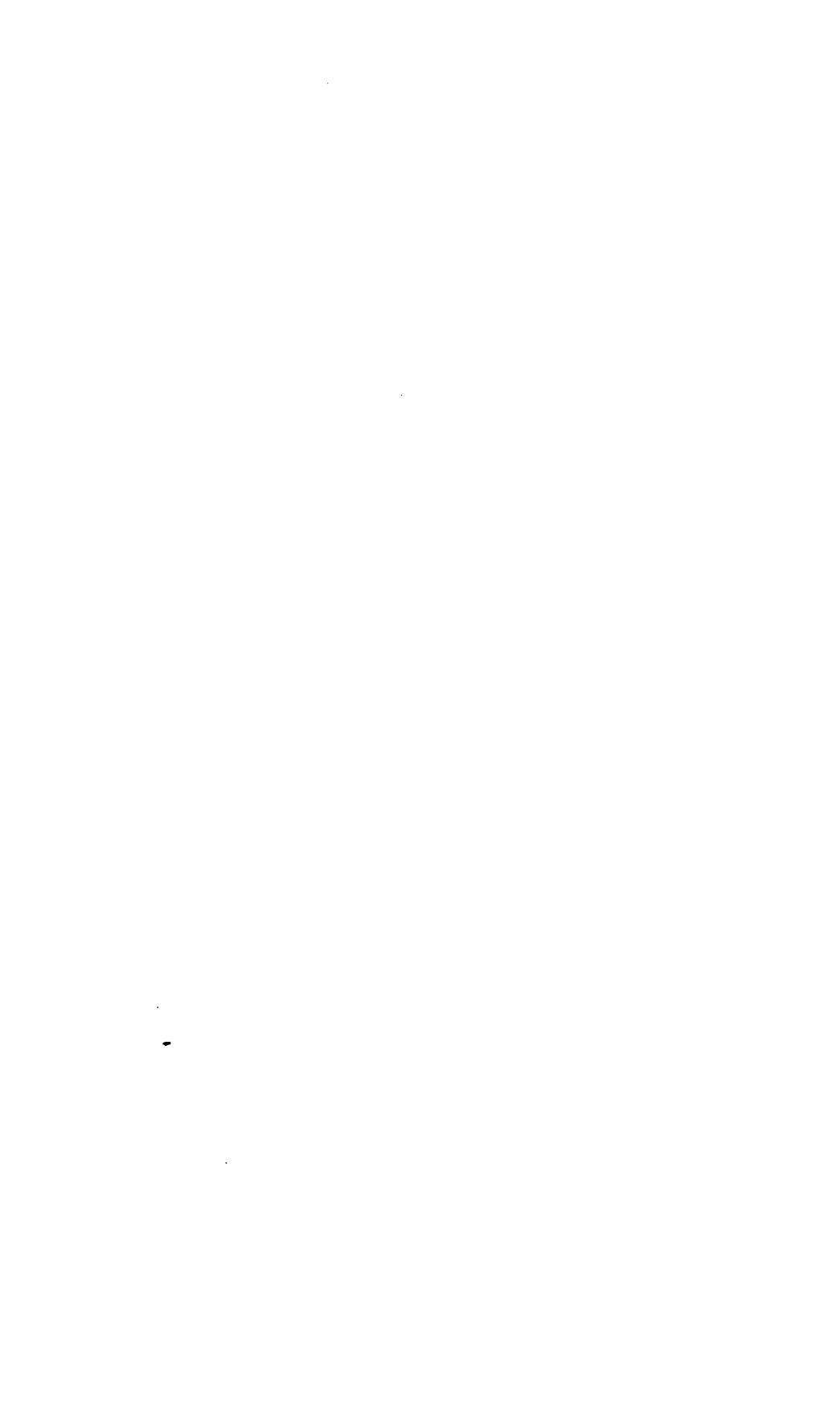
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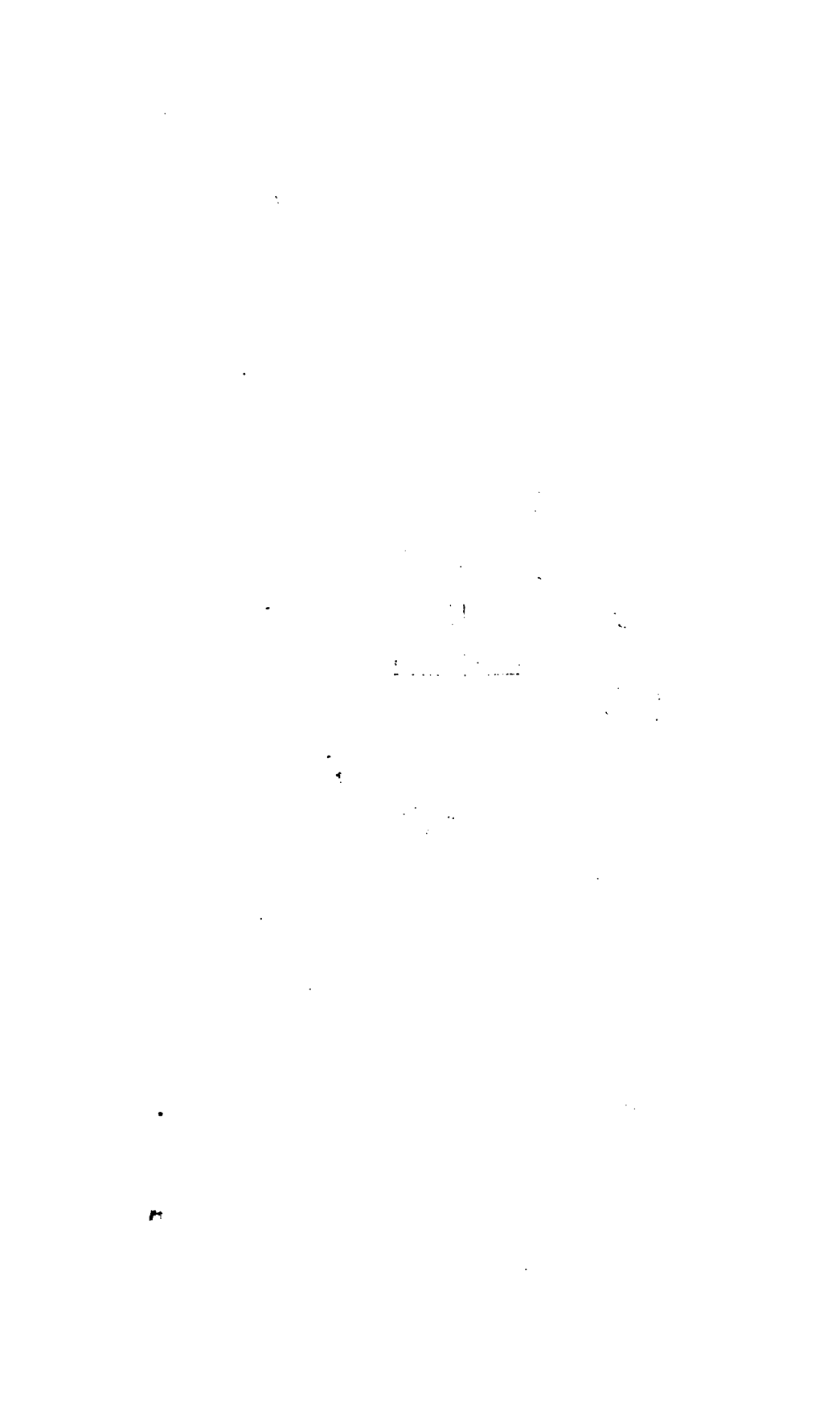
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44





"ΚΟΜΕ-ΗΨΕΚ"

"COME HITHER,"

I WILL SHEW UNTO THEE

THE CONDEMNATION

OF

THE GREAT HARLOT

THAT SITTETH UPON

MANY WATERS.



— APOCALYPSE XVII. Chap. —

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TO THE READER.

As the occasional use of some Greek, Greek words, and Numerals ; and allusion to the letters of the Gothic Alphabet will be necessary ; and as it is not every Reader who is acquainted with these matters, or has means of easy reference thereto ; the Learned, will, I hope, excuse my giving the Alphabet and Numerals in the Greek character with the corresponding English and Gothic letters.

And for nearly similar reasons, I trust I may be pardoned for attempting to give a "KEY" to some of the Symbolical language found in the Holy Scriptures, so far as it concerns the matter in hand.

In giving that "KEY," certain points, matters, and explanations will arise, which, otherwise, should form a portion of the body of the subject ;—If postponed, their force might be weakened ;—A repetition of any of these, where such may be necessary, will also be excused.

Now, as there was no such punishment as that of the Cross prescribed under the Levitical Law, exception may be taken by the Hypercritic to my calling the form of "the miraculous Cross on the Moon" (p.p. 100, 157) the Ancient Hebrew or Jewish Cross ; but I have done so, because *such* was the *form of the Cross*, whereon, for some thousand years before the Roman Empire, the more infamous slaves and Jewish malefactors were crucified under both the Persian and the Grecian Monarchies. And thus CHRIST JESUS extended salvation to the whole human race, by dying the death of the vilest Jew and most infamous Gentile.

Many highly gifted Divines, nothing doubting, yet advised the most irrefragable confirmation of my account of this miracle. Led by that Providence which imparted much I have written, I unwittingly found it, through the kindness of Mr Clibborn, the erudite and obliging Librarian of the Royal Irish Academy, who presented me with a printed book of the Academy's proceedings, wherein the Phenomenon was set forth at the period, 1844. The estimable Rev. J. H. Todd, D.D., Vice-President in the chair—scepticism at once gave place to confidence, surprise, and deep interest in the FACT.

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88.—CHRISTIANITY. Its whole scheme, truths, and doctrine, condensed into 6 pages.

94.—"THE SECOND BEAST," gives a perfect resume of the Roman Antichristian Apostacy "rising out of the earth," Its Excommunications, Anathema, Coronation, &c., and ranges from A.D. 32 to A.D. 606, and is contained in 20 pages.

115.—THE "*IMAGE*," Is an epitome, accurate and comprehensive of the History of the Popes, as "Pontifices Maximi, of their Government, Idolatry, and Blasphemy, from A.D. 606 to A.D. 1862, a period of 1256 years, given in 40 pages.

166.—"THE CONDEMNATION." Is a short "summing up," educing facts and authentic miracle from God to sustain the Truth of Christianity, and the irrefragable proofs brought forward.



ALPHABETS, &c.

3

GREEK AND ENGLISH.					GOTHIC AND ENGLISH.	
Name.		Character.	Power.	Number.	Character.	English power.
Alpha,	Ἀλφα,	A, α,	a.	1	Ἀ	A
Beta,	Βῆτα,	B, β, ϵ,	b.	2	Β	B
Gamma,	Γάμμα,	Γ, γ, ϛ,	g.	3	Γ	G
Delta,	Δέλτα,	Δ, δ,	d.	4	Δ	D
Epsilon,	Ἐψιλὸν,	E, ε,	ě.	5*	Ε	E
Zeta,	Ζῆτα,	Z, ζ, Ϸ,	z.	7	Ζ	F
Eta,	Ἡτα,	H, η,	ē.	8	Η	G, I or Y
Theta,	Θῆτα,	Θ, θ, θ,	th.	9	Θ	H
Iota,	Ἰῶτα,	I, ι,	i.	10	Ι	I
Kappa,	Κάππα,	K, κ,	k.	20	Κ	K
Lambda,	Λάμβδα,	Λ, λ,	l.	30	Λ	L
Mu,	Μῦ,	M, μ,	m.	40	Μ	M
Nu,	Νῦ,	N, ν,	n.	50	Ν	N
Xi,	Ξῖ,	Ξ, ξ,	x.	60	Ξ	O
Omicron,	Ὠμικρὸν,	O, ο,	ō.	70	Ο	P
Pi,	Πῖ,	Π, π, π,	p.	80*	Π	Q
Rho,	Ῥῶ,	P, ρ, ρ,	r.	100	Ρ	R
Sigma,	Σίγμα,	Σ, σ, ϸ,	s.	200	Σ	S
Tau,	Ταῦ,	T, τ, τ,	t.	300	Τ	T
Upsilon,	Υψιλὸν,	Υ, υ,	u.	400	Υ	Th
Phi,	Φῖ,	Φ, φ,	ph.	500	Φ	U
Chi,	Χῖ,	X, χ,	ch.	600	Χ	Cw {some- } C
Psi,	Ψῖ,	Ψ, ψ,	ps.	700	Ψ	W & Υψιλὸν
Omēga,	Ὠμέγα,	Ω, ω,	ō.	800	Ω	Ch or X
					Ζ	Z

* The character for 6 is ϵ', and for 90 is ζ'.

The Gothic characters are from Astle's "Origine of Writing," p. 87.

Number of the Beast, the name of a Man.		THE GREEK NUMERALS ARE				The Seal of the Image of the Beast bears the Number of the Beast !	
Latiennus = Λατίενος.		Units.	Tens.	Hundreds.	Thousands.		
Α	30	α' 1	ι' 10	ρ' 100	α 1000	40	M
A	1	β' 2	κ' 20	σ' 200	β 2000	70	O
T	300	γ' 3	λ' 30	τ' 300	γ 3000	30	Δ
I	10	δ' 4	μ' 40	υ' 400	δ 4000	400	Υ
E	5	ε' 5	ν' 50	φ' 500	ε 5000	2	B
N	50	ς' 6	ξ' 60	χ' 600	ι 10,000	4	Δ
O	70	ζ' 7	ο' 70	ψ' 700	κ 20,000	70	O
Σ	200	η' 8	π' 80	ω' 800	ρ 100,000	50	N
		θ' 9	Ϸ' 90	πι 900	σ 200,000		
Λατίενος = 666						666 = Μόλυβδον	

Cicero spells the name of the Latin people "Latienses," after King Latienus.—Hern. 28. And their territory he calls "Latiensis Ager."—Arusp.

OBSERVATIONS.

IN translating Scripture Greek, it is necessary to observe, that where one or many facts are declared in any mood of the *active* voice, and any other fact is narrated in the participle of that voice, no matter what the tense, there is a very wide difference between the meanings.

The *first* is transitive, and carries some effect into the object. Thus, Matt. xiv. 19; Mark, vi. 41; and Luke, ix. 16; when Jesus blessed the five loaves and two fishes, *to increase* them, the word “blessed” is *ἐυλογῆσε—ν—*, *eulogēsē* or *sen*, in the third person singular, first aorist tense, indicative mood.

Luke, xxiv. 45, “Then opened He their understandings,” the word “opened” is *διήνοιξεν, diēnoixen*. Verse 30, when at Emmaus, to *open* the eyes of the two disciples, “He took bread, and *blessed* it;” and again, v. 50, when ascending to heaven, at Bethany, “He lifted up his hands, and *blessed* them;” the word “blessed” is *ἐυλογῆσε*; and—

John, xx. 22, when Christ *breathed* on, and said to His disciples, “receive ye the Holy Ghost,” the word “breathed” is *ἐνεφύσησε, enephusēsē*,—all in the same person, mood, tense, and voice.

The *second*—the participle, Matt. xxvi. 26, 27, *ἐυλογῆσας, eulogēsas*, and *ἐucharistῆσας, eucharistēsas*; Mark, xiv. 22, 23, *ἐυλογῆσας* and *ἐucharistῆσας*; and Luke, xxii. 17, 19, *ἐucharistῆσας*, and xxiv. 30, *κλάσας, klasas*. *Eulogēsas*, blessing, or giving praise; *eucharistēsas*, giving thanks; and *klasas*, breaking. These are rather *historical* than transitive in their nature; are like the Latin infinitive mood, or supine in *dum*; or like the English participle pres.: He ceased not blessing; I cease not praising.—(29th Rule, Syntax, Obs.)

THE

LAST SUPPER OF THE PASSOVER.

MATT. XXVI. ; MARK, XIV.

V. 26. Ἐσθίου³ντων δὲ¹ αὐτῶ²ν, λαβὼ²ν ὁ Ἰησοῦς¹ τὸν ἄρτον,³
 Esthion³tōn de autō²n, labō²n ho Iesous¹ ton arton,³
Whilst they were eating, Jesus took the bread,

καὶ εὐλογή⁶σας, ἔκλα⁶σε, καὶ ἐδί⁶δου τοῖς μαθηταῖς, καὶ εἶ⁴πε.
 kai eulogē⁶sas, eklase, kai edidou⁶ tois mathētais, kai eipe,
and giving praise, he broke, and gave it to the disciples, and said,

Λάβετε, φάγετε· τοῦτο ἐστι τὸ σῶμά μου.

Labete, phagete. touto esti to sōma mou.

Take, eat ye, This is the body of me.

(See what is added to these words by St. Luke, as given at foot.)

By the 5th Rule of Syntax, the relative *must* agree with its antecedent in gender, number, and person. Bread (*artos*) is of the masculine gender; and if the relative pronoun *this* meant the bread, the word would be *houtos*, and not *touto*; for *touto* is the neuter gender, and so different that another antecedent expressed or understood must be found for it. The only word in the whole verse of the neuter gender is *to-sōma*; therefore, the only grammatical construction, and the only true translation, is :

Τοῦτο σῶμα ἐστι το 'σῶμά μου.—This body, is *my* body.

V. 27. Καὶ λαβὼ²ν τὸ ποτήριον, καὶ εὐχαριστή³σας, ἔδωκεν
 Kai labō²n to poterion, kai eucharistē³sas, edōken
And he took the cup, and giving thanks, he gave it
αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες·
 autois, legōn. Piete ex autou pantes.
to them, saying, "Drink from it all ye."

The second last word is the relative pronoun agreeing with *poterion*.

V. 28. Τοῦτο γὰρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,
 Touto gar esti to haima mou, to tes kainēs diathēkēs,
This blood for is the blood of me, the blood of the new covenant,

τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.
 to peri pollōn ekchunomenon eis aphesin hamartiōn.
the blood for many now being shed for the remission of sins.

The first word in the 28th verse is the relative pronoun *touto*, *this*. If it were intended to mean the Cup, or the Wine in it, the word would have been *auto*—it, as in the 29th verse; but it is the relative to the word *haima*—blood, understood. And the repetition or reduplication of the article *το*, is powerfully emphatic, and shows that the word “blood” should be repeated as a positive denial that the “Cup,” or the Wine in it, was His blood, or *meant* for it. This is fully confirmed by the 29th verse:—

V. 29. Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίνω ἀπ’ ἄρτι ἐκ τούτου τοῦ
 Legō de humin hoti ou mē piō ap arti ek toutou tou
I say, therefore, to you, that by no means will I drink from this time of this the
 γεννήματος τῆς ἀμπέλου, εἰς τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ
 gennēmatōs tes ampelou eōs tes hēmeras ekeinēs, hotan auto
fruit of the vine, until the day that day when it
 πίνω μεθ’ ὑμῶν καίνον ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.
 pinō meth humōn kainon en te basileia tou patros mou.
I drink with you new in the kingdom of the father of me.

The last word of the second line is *auto* the relative pronoun *it*, agreeing with its antecedent, “the fruit of the vine;” clearly showing, and fully demonstrating, that wine, wine only, and *not* His blood, was in the cup.

It is most positive that Jesus Christ did *not* *bless* the wine, for He only gave *thanks*. And it is equally clear that He did *not* *bless* the bread, for He only gave *praise*. This is confirmed by St. Luke, xxii. 17, 19, where the same word, *εὐχαριστήσας*, *eucharistēsas*, “*giving thanks*,” is used before He gave the cup, and before He broke the bread. He adds:—

τὸ ὑπὲρ ὑμῶν διδόμενον. Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
 to hyper humōn didōmenon. Touto poieite eis tēn hemēn anamnēsin.
the body for you now being given. This do ye for the my remembrance.

“COME HITHER,”

&c.

And I saw another Angel fly in the midst of heaven, having the everlasting Gospel; and saying with a loud voice, “FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME.”—Rev. xiv, 6, 7.

Oh, you host of the Creation; you host of the Creation! In, by, and through the ineffable name of the CREATOR; In, by, and through the power of His only begotten SON, CHRIST JESUS, the Redeemer of the World; In, by, and through the instrumentality of THE HOLY GHOST, the Comforter; I adjure, I conjure, and I command you to join in hallelujah to THE FATHER; hallelujah to THE SON; and hallelujah to THE HOLY GHOST; WHICH live and reign ever ONE GOD.

Oh, three and four times thrice told glory and honor, and wisdom, and power, and majesty and dominion, with hallelujah, prayers, praise and thanksgiving throughout all time and eternity from the host of all THY creatures to THEE, O GOD THE FATHER, and to THINE only begotten SON, CHRIST JESUS—The Lord and giver of life—The Redeemer of the World—and the Prince of Peace; and to the HOLY GHOST, the Sanctifier, and the Comforter; WHICH liveth and reigneth ever ONE GOD. Amen and Amen; Amen and Amen; Amen, and Amen, and Amen.

THE FIRST APOSTOLIC CHURCH.

This was established in Jerusalem, when the Day of Pentecost was fully come ; namely, on the 22nd May, A.D. 83 ; just eight days after the Ascension of THE LORD'S CHRIST, and fifty days after His Last Supper of the Pass-over.

It was inaugurated by all the Twelve Apostles, and was sanctioned and sanctified by the descent of Holy Ghost, which appeared as cloven tongues of fire, and sat on each of them.

St. Peter, under his special commission to the Jews, and having been given the "keys" for understanding the Law and the Prophets, addressed the assembly, opened the Scriptures, and preached Christ Jesus-incarnate, crucified, and exalted to the Right Hand of THE FATHER, whence He sent the Holy Ghost, as they had then and there all beheld.

His audience were pierced to the heart, and besought Peter and the rest of the Apostles, saying, "Men and brethren what shall we do?" Then Peter said "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost ; for the promise is to you and to your children, and to all that are afar off ; to as many as The Lord our God shall call."

With many other words did he testify and exhort, saying, "save yourself from this untoward generation." Then they that gladly received his word were baptized ; and the same day there were added to them about Three Thousand Souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking bread, and in prayers, in the Temple daily ; and in breaking *bread* from house to house.—(Acts ii.)

THE ‘‘KEY.’’

The Prophets, being the servants of the Eternal God : and for the time sojourning amongst men of cruel inclinations, and under monarchs and governments the most depraved, fierce, despotic, tyrannical, and sanguinary, were, of necessity, compelled to clothe their descriptions and revelations in a figurative language ; the imagery of which was frequently imparted to them by Divine inspiration ; *first*, to shield them from evil ; and *secondly*, that the wicked, though seeing, might not perceive ; and though hearing, might not understand. Thus it is, that “ The Witnesses,”—the Old and the New Testaments, abound in metaphor, parables, and symbols.

The most notable instance is that of the Apocalypse or Revelation of St. John, the Divine ; written about A.D. 96, in the isle of Patmos, a small rocky island in the Grecian Archipelago, 37° 27' N.L., 44° 10' E.L., whither he had been banished by the Roman tyrant, Domitian ; and, who was therefore, obliged to write pure matter of History in language the most figurative ; and hence he calls the Roman Empire—“ The Beast.”

The term “ BEAST,” is either good or evil, according to the meaning of the original word used. Thus, the “ Four beasts before the throne of God,” St. John names *Zōa*, (*Zōa*) Animals-living-spirits, domestic, good and gentle.—(Rev. iv. 6.) And “ the Beast rising out of the Sea, or Earth,” he named *Θηρίον* (Therion) wild, wicked, and fierce ;—(Rev. xiii. 1, 11—xvii. 8) and this symbolizes—Kings, Emperors, Despots, and all tyrannical Governments, lay or cleric ; and all assemblages of cruel men. Thus—“ These four great *beasts*, which are four ;—“ four kings shall arise out of the earth.”—(Dan. vii. 17.)

“ OUT OF THE EARTH,” means growing as it were by “ little and little,” from out the immediate subjects ; the people, or, the commonalty of a Kingdom, an Empire, or Republic : whilst

"OUT OF THE SEA," means suddenly or rapidly from out of Peoples, foreigners, invaders, immigrants : or from domestic or local turbulence, revolutions, &c.

"HEAVEN," is figurative of a Government, or Ruling powers, civil, political, military, or ecclesiastical ; good, bad, or indifferent.

"KEY OR KEYS," means, the executive power or chief command of such government. Thus—Christ (Rev. iii. 7) has the key of David, as the king of the everlasting kingdom. (Dan vii. 13, 14) "The Lord shall give unto Him the throne of David."—"And of His kingdom there shall be no end." "He that openeth, and no man shutteth," and *can* say, "come ye blessed of my Father, inherit the kingdom,"—"Who shutteth and no man openeth,"—and *can* say, "Depart from me ye cursed into everlasting fire." He (Rev. i. 18) has also "the keys of hell and death ;" as having triumphed over sin and mortality ; and as being "The Lord and giver of life."

"KEYS," also mean, mental competence or capacity to open or expound the *Truth*, to a particular church ; or of a particular doctrine. Thus, to Peter, was given "the keys of the kingdom of heaven," or of the then only recognized church :—that under the Levitical dispensation. And his commission was like that in Matthew x. 5, 6, to all the disciples at first, *special* and *limited* to the lost sheep and lambs of the circumcision, or the Jewish Nation. To Peter was committed to preach or feed the sheep and the lambs, the old and young of the House of Israel. And this is explained by St. Paul—"When they saw that the Gospel of the *uncircumcision* was committed unto me ; and that of the circumcision unto Peter."—(Gal. ii. 7.) So that the ministry of Saint Peter, and of Peter's "successors," if he have any, should be of right, confined to the "conversion of the Jews."

"STARS," Princes or Nobles, characters eminent for attainments, (Dan. viii. 10) or by position in church or state, (Rev. i. 20) or sound doctrine held up to men, &c.

"ANGELS," mean the same, and Bishops of Churches.

"FALLEN STARS," great delinquents in high places, men of depraved mind and talents ; of evil thoughts, words, or works. Apostate kings and bishops ; perverted truth, and Figures made to worship.—(Acts vii. 43.)

"DEMONS"—"DEVILS"—"DRAGON" and "FOX," the same.

"CHURCH" and "WOMAN," are reciprocally symbolical.

"CHURCH" and "CHURCH-GOVERNMENT," in an evil and malificent sense, is symbolized as Heaven; and the people it rules, as Earth; and Church in this sense is called "a woman,"—"a harlot,"—"a devoted city," &c.

"CHURCH," in a good and eulogistic sense, is symbolized by many words, such as "Heaven—Queen—City—Woman—Chaste Sister—Spouse—Beloved," &c.

"CHURCH," means a religious body, connection, or community of men, women, and children; an assemblage of religious members, lay or clerical, or both combined; whether that body in its doctrine, dogmas, or discipline, be good, bad or indifferent, as in the "Seven Churches in Asia."—(Rev. ii. iii.) But—

"THE CHURCH," in a christian and good sense, and in that most consonant with the Wisdom—the Justice—the Mercy—and the Love of THE CREATOR, consists—

First; of the whole body of members which *do*, or *will* believe that the LORD JESUS-Incarnate, is THE LORD'S CHRIST; in, by, and through whom alone is salvation to those *who believe*, whether they hold or affirm that HE has, or is yet to come. And

Secondly; of the whole body of the "merciful—the pure in heart—and the peace-makers," who, THE LORD'S CHRIST has Himself said, "shall obtain mercy—see GOD—and be called the children of GOD."—(Matt. v. 7, 8, 9.) And those be they of every nation, and kindred, and people, and tongue.—(Rev. vii. 9) who walk, or endeavour to walk conscientiously in affectionate kindness, honesty of purpose, and brotherly love to their fellow creatures; and in considerate mercy towards the whole animal creation, according to "*the light that is in them*;" whether that light be "*the light of truth*" revealed by the Holy Scriptures; or be the *light* of that "LAW" which THE CREATOR has implanted in their members, and impressed on their minds.

And this is the terrestrial portion of the Great Church of THE ETERNAL FATHER;—one, true, universal, and everlasting; for the Government of which Church, THE ANCIENT OF DAYS,

gave to HIS ONLY BEGOTTEN SON-INCARNATE, dominion, and glory, and a kingdom that ALL peoples, and nations, and languages should serve HIM.—(Dan. vii. 18, 14.)

Now, there were seven churches in Asia, six of which had, or were to have fallen away somewhat : but there was one—The Church of Philadelphia, with which Church, THE LORD'S CHRIST made "a covenant of consideration," which cannot be broken,—saying, (Rev. iii. 10) "Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου" "Because thou hast maintained the doctrine of my suffering;" that is, "because thou hast upheld the doctrine of my having suffered *once* for All, I will also keep thee from the hour of temptation which shall come on all the world, to try them that dwell upon the earth."

The name of this church, Φιλαδελφεία—(Philadelphæa) is significant of, and synonymous with "The Great Church" I have described. And it is so called from two Greek words Φιλᾶ—(Phile)—(third person singular, present tense, imperative mood of the verb Phileo) "Love thou," and Ἀδελφός-η—(Adelphos-e) brother or sister, and put into the neuter gender to shew that the command "Love thou the brotherhood," was to be without distinction of age, sex, or nation. In fact to be "Universal."

"LION," is used eulogistically; because he is the monarch of beasts; of noble appearance, dauntless courage, conscious superiority, and merciful forbearance :—for those qualities it is, that THE REDEEMER is figuratively called "The Lion of the tribe of Juda." But where "the mouth of a lion," or any other of the physical attributes of beasts of prey is used, it is a very different thing. Thus, (Rev. xiii. 1) the word used by St. John for "a beast" is Θηρίον—(Therion,) and means "a beast" venomous, and insidiously watching to catch. Whence Actæon called his favorite dog Thērōn ;—"a beast," cruel and terrible in war and violence. And St. John therefore gives his attributes—

1st.—"LIKE A LEOPARD;" with spots or nature unchangeable—a "*semper idem*" beast; swift, subtle, fierce, enraged against men, and has a sweet savour, so that it allures other beasts to it, by which means they are caught and devoured.—(Hos. xiii. 7—Hab. i. 8—and Dan. vii. 2, 4, 5, 6, 7.)

2nd.—HAD THE FEET OF A BEAR." A beast sagacious, ferocious, and the more sanguinary as it grows old ; its chief strength in his paws ; walking on its hind, and with his fore feet and arms squeezing and hugging to death all those *who came* within his embraces. And—

3rd.—" HIS MOUTH, as it were THE MOUTH OF A LION ; strong, fierce, and terrible, armed with teeth exceedingly sharp, cutting and formidable ; a tongue formed to lick off the skin, to draw the blood, and so to whet the appetite ; ready to devour, and with a fetid breath, very offensive, roaring after his prey.

" IMAGE," means a representative likeness, minutely and expressly corresponding in all essentials, name, attributes, and actions with those of its original. Thus, (Rev. xiii. 1, 11) the same word *Θηρίον*—(Therion) is used to express the *First* and the *Second* beast, which second beast, by its after actions, turned out to be the "Image" of the First. The word "Therion" was with *reason* selected by the Prophet ; who, acquainted with the legend of Actæon's favorite hound Therôn, which led on the rest of the pack to devour his master ; saw with the eye of prophetic vision that the second beast would lead on his fellows to devour his master in more ways than in the "Mass."

" WITNESSES ; Those who stand up for the truth, the faith. "The Two Witnesses." The *two* testimonies or professions ; Jew and Christian ; the two Testaments. The Ark of the Testimony contained the Commandments—the marrow of the one ; the Bible, or the Law, the Prophets, and the Revelations given to Moses by THE ETERNAL FATHER. The other, the New Testament, or the Commandments, Law, and Gospel light revealed and vouched-safe to Man by THE LORD'S CHRIST INCARNATE. These symbolize the Circumcision, and the Uncircumcision. To sustain the divine origin of these "Two Faithful Witnesses" beyond all atheistical cavil, THE ETERNAL SUPREME has placed throughout the Nations two visible, palpable, and perpetually existing corroborative facts—the Gypsies and the Jews. In Ezekiel xxx. 15, the host or army of Pharaoh is called "Sin, the strength of Egypt." The Gypsies call themselves "*Sinte*—

Pharaoh," evidently the army of Pharaoh, and in verses 28 and 29, THE LORD says "I will scatter the Egyptians amongst the Nations, and disperse them through the Countries." The Jews under condemnation, and scattered as they are, corroborate the Truth enunciated in the New Testament, respecting them. The Christians in *Gospel* light and *brotherly love* existing; are throughout the world, corroborating the truth of both as it is in the Old and New; and amongst *such*, the Jews will yet *find* the Sceptre of their own legitimate King, Prophet, Priest, and Victim.

"WILDERNESS," Symbolizes, a region of tyranny, impiety, vice, infamy, divination, idolatry, apostacy, &c.—A region where the seed of revealed truth, christian benevolence, brotherly love, purity of heart, and tolerant charity, are obliged to lie concealed or be choked by the evil doings and propensities of the People or the Government.

Other Metaphors and Symbols the angel explained thus—
(Rev. xvii.)

1st.—"THE HARLOT," and the BEAST that carried her, is that Great City which "reigneth over the Kings of the Earth."

2nd.—"THE SEVEN HEADS, are seven mountains on which the woman sitteth."

3rd.—"THE WATERS, whereon the Harlot sitteth, are Peoples, Multitudes, Nations, and Tongues." And

4th.—"THE TEN HORNS, are ten kings which have received no kingdom as yet, but receive power *as* kings one hour with the beast. They have one mind, and shall give their power and strength to the beast," but which afterwards, "shall hate the Harlot and make *her* desolate, and naked, and shall eat her flesh, and burn *her* with fire; for God had put into their hearts to fulfil *His* will, and to agree, and to give their kingdom unto the beast, *until* the words of God shall be fulfilled."

Now *these* "Ten Horns and Ten Kings," were, when St. John prophetically penned the words, in the far distance, *in futuro*; and are, though *not* entirely different in locality, yet *are* they to be widely distinguished from those "Ten Horns and Ten

Crowns " mentioned by him in xiii. 1, which had existed some 700 years before he was born, as shall be demonstrated, pages 44, 45.

"TYPE,"—"TYPICAL," an emblem, a figure; emblematical and pre-figurative of a future something exactly corresponding.

Thus, as in the notes of the Roman Catholic Bible, published by Reilly, Dublin, in 1794, under the auspices of all the Roman Catholic Bishops in Ireland, THE SIN OFFERING under the Levitical Law, is acknowledged, and stated to be a TYPE of the Sacrifice by JESUS CHRIST. Then, according to Leviticus, (i. vi. and xvi.) "The victim that is slain for *sin*, the blood of which is carried into the Tabernacle of the Testimony to make atonement in the Sanctuary, *shall not be eaten*, but shall be burned with fire." "The Sin Offering" was a Holocaust, or entire-burnt-offering, wholly and solely to the Lord—THE ETERNAL SUPREME. The Blood was to be *sprinkled* on and about the Altar. No part of it to be *drank*. Some portion of the body, blood, fat, &c. was to be burned on the Altar. The ashes *thereof*, and all the remainder of the body, the skin, the entrails, and even the *dung* were to be all carried out into a *very clean* place, without the camp; and then and there *all* burned to dust; so that neither the High Priest, nor his Assistants, nor *any* of the laity, or people *could*, by any means, *eat* any part of it. And hence, both under the "Old Law," and, as I have demonstrated, under the "New Law," the "Offering for Sin" was, and is a "Holocaust" wholly and solely to the FATHER—THE ETERNAL SUPREME. And, therefore, no part thereof was, is, or ever can be *eaten* by the *creature*. St. Paul confirms this, and repudiates the idea of physically *eating* the *Flesh* of Christ; for, in contradistinction, he triumphantly boasts "We have an Altar whereof they have *no power to eat* who serve the *Tabernacle*," &c.—(Heb. xiii. 10.)

And CHRIST himself, explaining to his Apostles, the *metaphor*, of eating *His flesh*, and drinking *His blood*; says, "Do you not yet understand that *whatsoever* entereth the mouth goeth into the belly, and is cast out into the draught?" Compare this *place* with the *very clean*, where the remainder of the

Jewish "holocaust" was to be consumed; and were the doctrine of "Transubstantiation" possible, and CHRIST speaks truly, (Mat. xv. 17) what a vile destination, what an abominable receptacle is that reserved for the "Accidents of the Mass;" for the "Species of the Eucharist"!!!

The *Priestly "Type"* of Christ, was Melchizedek, king of Salem, now Jerusalem. He was Priest of the *Most High God*. His name and title signifying "the righteous prince of peace." THE ETERNAL SUPREME swore by himself, that HIS CHRIST should be His Priest for ever after the order of Melchizedek—(Psalms cx. 4—Hebrews v. 6-10—vi. 20—vii. 17-21). When Abraham was returned from the slaughter of Chedorlaomer, Melchizedek welcomed and refreshed him with "bread and wine," which he did *not* bless; but reserved his blessing for, and gave it to Abraham. And he gave thanks to God, saying "Blessed be the Most High God, which hath delivered thine enemies into thy hand."—(Gen. xiv. 17-20.)

From the Scripture account of some of the phases of St. Peter's life, it would appear that, in many things, he was a melancholy "Type" of the chain of his so-called successors—the Popes of Rome.

When Christ first saw him, He said "Thou art Simon, the son of Jona: Thou wilt be called Cephas."—(John i. 42,) A.D. 80.

The meaning or interpretation of "Simon, son of Jona," is, "one that hears and obeys—son of the obedient"—"Cephas," by interpretation of the Syriac, is, or means, "a stone;" or Peter. In greek Πέτρος of a rock, from ἡ Πέτρα—hē Petra—"a Rock," which in the Greek language is a noun of the *feminine gender*, whereas Πέτρος being the name of a man is, in that language, a noun of the *masculine gender*.

The Greek word for "thou wilt be called" is κληθήσῃ—Klēthēsē—being the second person singular, first future tense, indicative, and passive voice. And being in the indicative mood, and future tense, it is merely declarative or prophetic of his being afterwards called, or to be called "Peter," for Christ Jesus himself continued to call him "Simon son of Jonas."—(John xxi. 15, 16, 17.) A.D. 88.

1st.—In A.D. 32, Peter was emulous, impulsive, and wavering. Thus, when he would fain imitate the Lord's Christ walking on the water, he attempted without reflecting; his faith failed, and he would have sank, had not his merciful Master saved him. Shamed before his brethren, his mild Master only said, "O thou of little faith, wherefore didst thou doubt?"—(Mat. xiv. 25-31.)

2nd—He got "the Keys" of a Church, the doctrine and discipline of which had rendered "the commandments of God of none effect by its traditions,"—(Mat. xvi. 16-19.) That in his emulation to correct it, he might correct himself, and stimulate, and ensample his brethren; and so thereby "feed the lambs" who were Christ's Apostles, and whom he was bid to "strengthen when he should be converted."—(Luke xxii. 32.)

3rd—He was presumptuous, irreverend, and worldly-minded; and Christ rebuking him for it, said "get thee behind me, Satan, thou art an offence to me, for thou savourest not of the things that be of God; but those that be of men,". (Mat. xvi. 23.)

4th.—In A.D. 33, he was forward, self-sufficient, and boasted, how he would sooner die with, than deny his Lord, who calmly said to him "Verily this night before the cock crow, thou shalt deny me thrice,"—(Mat. xxvi. 33, 34.)

5th.—He was reckless, violent, and rash; and warlike with the sword; he smote off Malcus' ear, which the meek and merciful Jesus instantly healed; and said to Peter "Put up thy sword into its sheath:—The cup which my Father hath given me, shall I not drink it?"

6th.—In his love and devotion to Christ, he was mean, sneaking, cowardly, and false; for whilst the other Apostle, John, the beloved disciple, went into the Palace with Christ, he, Peter, stood meanly outside; and when brought in by John, he sneaked about the fire, was afraid of even the female servants, and falsely lied, and cursed, and swore, and denied his Lord; who, only with a look of sorrow for his frailty, rebuked his backsliding.—(Matt. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 54-62; John xviii.)

Well might the Redeemer be cautious of such a disciple's ministry, and He, in His omniscience, prudently limited that ministry to the Jews. Three times had Peter denied his Lord ; and three times to remind and warn him of frailty, did Christ ask him, (leaving out Peter) " Simon, son of Jonas, lovest thou me ?" and being answered in the affirmative, so often did He desire him to feed His *lambs*, to feed His *sheep*.—(John xxi. 15, 16, 17.)

7th.—Even after all this, Peter could not restrain his spirit. He, officious, meddling, and inquisitive, wanted to interfere between Christ and His beloved Disciple ; for which the Lord rebuked him, saying, " If I will that he tarry till I come, what is that to thee ? Follow thou me."—(John xxi. 20, 21, 22.) A saying which was afterwards spiritually fulfilled to the beloved Disciple.—(Rev. ii. 18.)

8th.—In afterlife, and being twenty-five years in the ministry, St. Peter was, in A.D. 58, charged and proved before the whole church at Antioch, by St. Paul, to be somewhat of a hypocritical time-serving dissembler.—(Gal. i. 11-14.)

Now, notwithstanding what has been thus registered against St. Peter ; that his preaching and writings, when inspired, and as they are set forth in the New Testament, are of the Holy Ghost, sound and orthodox, there cannot be a question. And that St. Peter did love his master, is equally true ; but " Satan had desired to have him, that he might sift him as wheat ;"—(Luke xxii. 31,) and his life is a proof of the divinity and prescience of Christ Jesus. But such a disciple could not be the Apostolic *Rock*, on the Truth and Stability whereof the Redeemer would or could base the salvation of a world.

Yet, the falsely and self-styled " Successors of St Peter,"—The Latin beast and image, assert it ; for they, instead of preaching the certainty of THE INCARNATE CHRIST'S coming out from THE ETERNAL SUPREME, as the Rock of Truth whereon the Church of Christ is founded ; they council and decree St. Peter to be that Rock. Thus fulfilling, to their own condemnation, the prophetic salutation of Christ to Simon—" Thou wilt be called a Rock'."

The passage in Holy Scripture on which they base this Vital error, is Mat. xvi. 15, 16, 17, 18. Thus, Christ having asked his disciples. "But whom say ye that I am?" (15) Simon Peter answered and said, "Thou art the Christ, the Son of the living God." (16) And Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed to thee, but my Father which is in heaven." (17)

Now, two Questions arise here. The *first* is "What was revealed?" And the Answer can only be "THE TRUTH, that Jesus was and is the Christ, the Son of the living God." The *second* Question is "What Greek word most strictly stands for Truth?" The answer *must* be Ἡ Ἀλήθεια—*He Alēthēia*," which is a noun of the feminine gender, and therein it will be found to agree with its relative pronoun expressed in the following original text—

“Κά γω δέ σοι λεγῶ, ὅτι συ [κληθήσῃ]
Ká gō 'de soi legō, hoti su klēthēsē

And I in like manner to thee tell, as surely as thou wilt be called

“Πέτρος, καὶ ἐπὶ ταύτῃ [ἀληθεία-ἐστὶ] τῇ πέτρᾳ
Pētros kai ēpi tautē alēthēia esti tē pētra
Peter, so surely upon this truth is the rock

“οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ
oikodomēsō mou tēn ēkklésian kai pulai hadou ou
I will build of me the church, and the gates of hell

“κατισχύουσιν αὐτῇς.”
katischusousin autēs.”
shall not prevail against it.”

It is to be observed, that in the preceeding verse, the 17th, Christ calls Peter “Simon Bar-Jona,” and it does not *any where* appear, that Christ ever did call him by any other name than “Simon Bar-Jona;” and this demonstrates that the Greek word for “thou wilt be called,” is to be understood where I have inserted it. I have also demonstrated that “the Truth” of Jesus being “the Christ, the Son of the living God,” was the great fact revealed to Simon Peter, and that therefore the Greek words (Alētheia-esti) for “truth is,” are understood, and should

be inserted after the relative pronoun, (tauté) applying to, and agreeing therewith, as I have done. The relative pronoun "tauté" cannot apply to "Petros," because it is of the feminine, and *he* of the masculine gender. "Petros" is of the masculine gender; whilst "Petra" is of the feminine gender. They are essentially different, and impossible to be reconciled. If Peter were to be the Rock, the words would be, Kai epi soi, toutō tō petrō; and not Kai epi tautē tē petra, as they are.

Here compare the words in the salutation of the Angel to the Blessed Virgin Mary, (Luke i. 28) with those addressed by Christ to St. Peter, (Mat. xvi. 17,) and that will lead to the proper construction of the whole passage.

1st.—"Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ, ἔυλο-
Chairē, kecharitōmēnē, ho kurios meta sou, ēulo-
Hail, gifted with Grace, the Lord is with thee, blessed
"γημένη σὺ ἐν γυναῖξιν."
gēmēnē su en gunaixin.
art thou among women!

2nd.—"Μακάριος εἶ Σίμων Βὰρ-Ἰωνᾶ."
Makariōs ēi Simōn Bar-Jōna.
Favored art thou, Simon Bar-Jona.

How different are the context, and the word used for "blesseà" in the salutation of the Angel to the blessed Virgin Mary; and that addressed by Christ to Simon-Peter?

The one is—"eulogēmēnē:" the other is—"makariōs."

The one, from the context *may* be construed—"blessed, and highly exalted above women:" the other having no comparative context, beyond that of a revelation from God; should be translated as "happy," or "favored," which is the more literal meaning. And from what has been thus shown and explained, it must be self evident that the passage should be rendered as follows.—

"Favoured art thou, Simon Bar-Jona, for flesh and blood hath not revealed to thee, but my Father which is in Heaven; and being so favoured I therefore tell thee, that as surely as thou wilt be called Peter—"a Rock,"—so surely the truth of that revelation is the *true* Rock on which I will establish my church, and against the same truth, the gates of hell shall not prevail."

It is now 2455 years since the Prophet of the Lord wrote: —
 "What is the chaff to the wheat? saith the Lord."

"Is not my word as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? (Jer. xxiii. 28, 29)

"ANTICHRIST," Is any man, scheme, system, doctrine, practice, or discipline adverse, opposed to, or inconsistent with Christ incarnate, or with the purity and simplicity of His doctrines, precepts, practice, and discipline as set forth in the scriptures.

"APOSTATE," Is any one who having once known and professed the Truth turns from and rejects its doctrines or discipline.

"MAN OF SIN,"—"SON OF PERDITION,"—"ABADDON" and "APOLLYON," are synonymous of each other, and exhibit the like qualities as Antichrist and an Apostate.

"APOLLYON," Apollyon in the Rev. ix. 11, is the sum of all these including the first and second beast, and "the Image of the Beast." And he therefore requires a particular description.

This "Apollyon," from the verb *Ἀπολλύω* is the Greek Apocalyptic name of the Pagan God, Apollo; famed by the poets; and the so-called son of Jove and Latona, according to heathen theology. Under one name or another, he was by almost every Pagan nation considered and worshipped as a universal deity reigning in heaven, in earth, and in hell, or the regions of darkness. He had temples and statues throughout the world; but his greatest Temple and Oracle was in the City of Delphos or Delphi in Bœotia, and it was held to be, and was consulted as, the head oracle and chief Church of Pagan worship in the world. His names, like "Legion" were many. His rites, symbols, and attributes, various. Amongst others he was styled Nomenus:—Pastor, or Lawgiver.—The first, "Pastor," because, after having been driven out of heaven by Jupiter for having killed the Cyclops, he was reduced to take charge of king Adametus' cattle as a shepherd, and his wand of office was a pastoral staff, a shepherd's crook, or "*Pontiffs Crosier*;" an instrument also used by the Augurs, Soothsayers, or false Prophets, when parcelling out the heavens, particularly amongst the Latin and Roman peoples. The second "Law-giver," because, when king of Arcadia, he made very severe laws.

He was called "Pythius," because, when he killed the serpent or dragon, so called, he got *his* "power and *his* seat;" the respective emblems whereof, are a griffin or "flying dragon," and a "tripos," or a three-legged seat.

Amongst the Latins he was named Phœbus. The succeeding Romans called him "Sol" in heaven, and the "cock" was held sacred to him, because it crows in the coming day. They called him "LIBER PATER"—"Bacchus," or prince of drunkards on earth, peculiarly crowned with a "*Tiara*," his hair being retracted and knitted up, and wreathed round with ivy and vine tendrils and leaves, as is the Pope's *Tiara*, and by which *his* "two horns" were concealed or hidden like those of "a lamb" not yet budded or shot forth. They called him "Apollo" as Angel of Hell; and as such, he was armed with a bow and arrows; because, whenever he shot his darts they were fatal, and thereby he sent his victims to Orcus, the prince of darkness, or king of hell:—like "the fiery darts of the wicked one."—(Eph. vi. 16).

Amongst the Persians, he was worshipped under the name Mithra. His statue was in a cave, it was robed in Persian attire, had a "lion's head" surmounted with a sort of turban, called a "*Tiara*."

At Hieropolis, over his head was a basket of gold. In his right hand, a spear pointed with the image of Victory; he had a breast plate, and wore "a shoulder vest," depicted with gorgons, snakes, &c., which shoulder vest may be taken for the highly wrought "*pallium*" worn by the Latin Archbishops, as a mark of the Pope's confirmation. Since the twelfth century it consists of a white woollen fillet, half yard wide, thrown over the shoulders, outside the sacerdotal vestments; one band hanging over the back, the other, longer, over the breast, both ornamented with a red chaplet. It sometimes cost £3,000 or £4,000, and is made by the Nuns of St. Agnes in Rome, from the wool of the "consecrated sheep;" which from the association of ideas might be called "Apollyon's flock."

In the Syriac, Hebrew, and Greek languages, his name synonymises "perdition, son of perdition, devastator, destroyer,

exterminator, Angel or *Bishop* of the bottomless pit :"—an abandoned, lewd, dissolute, exhausted, wretched, ruined, debauched, undone, and lost reprobate, false prophet, or man of sin.

Whether very many of the Roman Pontiffs resemble, and in their individual character, bear the impress of Apollyon ; an epitome of their history, when I come to shew the "Image of the beast," will demonstrate. But as a chain of sacerdotal government, their title to the name of Apollyon is much more clear than their claim to be "the successors of St. Peter," or the "Vicars of Christ on earth."

From Apollyon they inherit, or derive—

1st—The *Tiara*, or triple crown wreathed with ivy and vine leaves.

2nd—The *Crosier*, or pastoral staff—the false prophet's wand.

3rd—The *Pallium*, or shoulder vest.

4th—The *Tripes* :—1, the Vatican, or the seat of Soothsayers and augurs.

2, the Lateran—the seat for coronation. And—

3, the Quirinal—the summer residence. A Hill of Rome, having three smaller mounts on it, which is a literal and lively figure of Tripes. The names of these are curious, and will be explained.

5th—The *Oracle* :—The Great Basilica of "St. John Lateran," which has inscribed over its principal entrance, "*Omnium Urbis et orbis ecclesiarum mater et caput*"—"Mother and head of all the churches in the City and the World :"—Just what was assumed and accorded to the oracle at Delphos.

6th—The *Fiery darts* :—Just those interdicts, excommunications, and anathemas which consume christian charity, brotherly love, and social obligations ; and assume to send men to the devil ; and also those false doctrines, which, to the immortal soul, and to human modesty and virtue, are just as fatal as the arrows of Apollyon were to his victims.

7th—*Pontifex Maximus* :—This was the name of the Chief of the College of Flamens, or Priests of the heathen rites of Pagan Gods and Goddesses. They were called "Flamen," from the scarlet cap or fillet which they wore; and the title of "Pontifex Maximus" was held by him, not as the High Priest of any particular deity, but as their governor, head augur, diviner, soothsayer, and prophet, or rather "false prophet, or man of sin." Amongst the Romans it was conferred on Romulus, and then held by the chief magistrate, king, or emperor, until A.D. 476. And after a lapse of 180 years, Phocas, Emperor of the East, to despise the Patriarch of Constantinople, conferred it on Pope Boniface III. in 606.

None of those things could the Latin Church derive from the Levitical Institution. It is certain they have them not from Christ or His Apostles. As the self-styled "successors of St. Peter," they may have an undoubted claim to "the Cock," but even that they derive from Apollyon.

"TWO HORNS LIKE A LAMB."—These two horns, if of a meek and gentle lamb, might mean the two great Greek and Latin branches of the Christian Church, were they not nearly equally errant from its simplicity, purity, and love. But though "like lambs' horns," because they were not yet shot forth; still they were those of "Therion" Beast. And as connected with the Roman "second beast," they can only mean the ecclesiastical and monarchical powers united in one head or person. Nor can it be forgotten that whilst the Persian Apollyon supplies the "Tiara," the Phrygian Apollyon confers the "sceptre" or spear which he holds in his right hand; and which sceptre is surmounted with the image of Victory; both clearly emblematical of the spiritual and temporal authority assumed by the Latin Church. The Image of Victory declaring its once almost universal sway and tyranny throughout christendom. And as we find the Persian Apollyon represented holding a mad *Bull* by the horns, so have we seen the "second beast,"—the man of sin—the son

of perdition—the false prophet—and the “Image of the beast,” ever ready to frighten the world from its propriety, by letting loose his infuriate Bulls, deposing, interdicting, excommunicating, anathematizing and promulgating blasphemous dogmas throughout the nations. Facts in themselves, if there were none other, amply sufficient to explain who was meant as the Apollyon of the Revelations.

“THE MARK OR CHARACTER OF THE BEAST.”—This mark or character is the mark of the *second* beast. It was to be in the *right* hands, or in the *foreheads* of all his followers, worshippers, or those having his Name or Number, were licensed by him, or his Image (which is identical,) “to buy or to sell.”—(Rev. xiii. 15, 16, 17.) “All, both great and small, rich and poor, free and bond;” in fact, all the followers, worshippers, or believers in the Latin Church, and all its licensed or appointed Cardinals, Bishops, Priests, &c., have this mark in their “right hand,” for therewith they “bless” themselves; and every time they enter or leave their Temples, they dip that right hand in the “Holy water,” and sprinkle therewith the same on their foreheads. And on every Ash-Wednesday, the Priest puts on the forehead of every individual, a *black mark* of “Holy Ashes,” saying, “Dust thou art, and into dust thou shalt return.”

“BABYLON THE GREAT.”—Symbolizes Rome and the Latin Church. Nimrod, the mightiest descendant of Ham, son of Noah, came with his people into Syria, and there, on the banks of the Euphrates built a city, and in the pride of their hearts, and to perpetuate their own name, they attempted to build with immense bricks of *burned* clay, and bituminous slime, a tower whose top should reach to heaven. All the people in the world had then but one language. To punish that pride, and to defeat their objects, God confounded their language that they might not understand each other; and so they were compelled to give up their work, and they then became scattered; and from thence their tower was named Babel, and their city called Babylon, or confusion.—(Gen. x. and xi.)

That one language was the gift of God to Adam, that he therewith might bless and praise his Creator, and teach His

precepts. That One language was therefore a type of that One great Church of love and obedience, by the precepts of which, the whole human family may and *will* not only live in concord, but elevate their souls to heaven.

Nimrod and his people were the descendants of an erring son. A father's curse was on them ; and they had turned from God. The Latin Church having co-mingled the seared consciences of forced celibacists, and the pitchy slime of traditions with the pure and simple precepts of the Gospel, confounded and confused the light of truth ; and sought to raise therewith a tower for itself. That church, and its dragon seat with it, was, by reason of that confusion, symbolically and prophetically called by St. John "Babylon the Great."—(Rev. xvii. 5.)

"The SUN, MOON, STARS, and POWERS of the HEAVENS."
(Matt. xxiv. 29.)

1st.—The SUN, symbolizes, the meridian splendour and refulgent rays of divine truth, love, mercy, and justice ; as set forth in the Gospels of peace, and upheld in the heavens, or the churches of grace.

2nd.—The MOON. That calm, though often withheld light, the reflex of those rays, apparent in the therewith consistent doctrine and discipline of those churches, or assemblies of professed believers.

3rd.—The STARS. The angels, bishops, and other teachers of that doctrine and discipline. And—

4th.—The POWERS of the HEAVENS. The simplicity and purity of the doctrine and discipline ; being the strength and force whereby those heavens or churches are, or can be morally sustained or supported. The prophecy of Christ, in, and connected with the above verse, will, in the subsequent pages, be shown to be literally fulfilled.—(pp. 86, 87.) Now we come to—

"THE NAME OF THE BEAST," AND "THE NUMBER OF HIS NAME."

"Here is wisdom. Let him that hath understanding count the number of the beast ; for it is the number of a man ; and his number is six hundred three score and six."—666. (Rev. xiii. 18.)

This number 666, from the first century, appears to have attracted the deep attention of the learned and religious ; for Irenæus, Bishop of Lyons, in France, and who suffered martyrdom about A.D. 202 ; in his 5th Book, cap. 80, page 449, writes, " The name Latienos contains the number 666, and this is most like the truth ; because the last kingdom hath this name ; for they are Latins who now reign : but in this we will not glory."

From this testimony, and the other marks developed in the continuous new inventions, fond and vile, as foretold and pointed out by Christ and His Apostles, and by the Apocalypse in particular, and from the discussions thereon, the Rulers of the Latin Church felt cut to the heart, and as they could not otherwise relieve it from the stigmas so justly fastened upon it, the influence of Pope Felix II. was brought to bear on the Council of Laodicea ; and that Council, in A.D. 360, on pretence that the Church of Thyatira was not yet established when St. John wrote, and not deeming it convenient to recognize for the time, the prefigurative obligations of prophecy, pronounced the Apocalyptic book as spurious ; and then had it expunged from the " sacred canon," which theretofore had received and recognized all the writings of the New Testament as they now exist and present themselves, or nearly so.

Its expulsion therefrom did not effect the purpose intended, but rather aroused curiosity, and evoked inquiry ; and the " vexed question " still went on for upwards of 1200 years, when the Book of Revelations was restored to the " sacred canon " by the Council of Trent in 1562 ; and its verity and divine inspiration thereby admitted, declared and recorded ; the Decrees of which Council were, on the 26th January, 1564, ratified and confirmed by the " infallible " authority of Pius IV. Pont. Max.

When the Reformers of the fifteenth century were bringing the prophecies of the New Testament to bear with terrible effect on the irreconcilable errors introduced by the Latin Church, the Jesuit Bellarmin, a subtle controversialist, and rewarded therefor by Clement VIII., P. M., who made him a Cardinal and Archbishop of Capua in 1602 ; took up the question, and

endeavoured to combat the opinion of St. Irenæus, by objecting to the Greek orthography of the name "Lateinos" or Latienos, and asserted that there was a letter too much, and struck out the e, saying the word ought to be Latinus, which could only give 661; and therefore the Latin Church could not be the beast 666: but subtile as he was, he thereby has admitted that the "Roman" was the *Latin* kingdom, and the *Latin* church.

It is said that the Reformers met him by asserting that Lateinus was the old, or original way of spelling the name; but it does not appear that either they or their followers in the controversy quoted any authority, or supplied any proofs in support of that assertion; and so the question continued, and caused very many learned and ingenious persons to look for and point out other names and words connected with the Latin Church, which in one or other of the Hebrew, Greek, or Latin numerical letters, gave the number 666. And from these sources came *Vicarius Filii Dei*—Vicar of the Son of God. *Vicarius Diaboli in Terris*—Vicar of the Devil throughout the world; with other travesties, and the following—

No. 1—*Sathor*, Hebrew for the "Mystery" on the Harlot's forehead.

2—*Romiith*, Hebrew for Roman Constitution or Government.

3—*E Latine Basileia*, Greek for Latin Kingdom.

4—*Ludovicus*, the Latin name of Lewis,—Kings of France.

5—*Vicarius Dei Generalis in terris*. The Latin for God's Vicar-General in earth, so far as Latin numerals are therein.

6—*Latienos*. Greek for the Latin name Lateinus or Latienus. Thus:—

1st.—	7	200,	7	6,	7	400,	6	60,—	. . . . .	666																						
2nd.—	7	400,	1	10,	1	10,	4	40,	7	6,	7	200,	. . .	666																		
3rd.—	η	8,	Λ	30,	α	1,	τ	300,	7	10,	ν	50,	η	8,	β	2,	α	1,	σ	200,	ι	10,	λ	30,	ε	5,	ι	10,	α	1,	. . . . .	666
4th.—	L	50,	V	5,	D	500,	O	0,	V	5,	I	1,	C	100,	V	5	S	0,	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	666	
5th.—	V	5,	I	1,	C	100,	I	1,	V	5,	D	500,	I	1,	L	50,	I	1,	I	1,	I	1,	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	666
6th.—	Λ	30,	α	1,	τ	300,	ι	10	ε	5,,	ν	50,	ο	70,	ε	200,	666															

On the other hand, the advocates of the Latin Church, have produced several not less fanciful and ingenious than some of the foregoing, but rather more disingenuous. Thus, some of them pretend to find the number in "Mahommed" and "Martin Luther," not only changing the spelling of both, but by substituting the Saxon numerals for Luther. Others pretend to find it in the Hebrew for John Calvin, and in the Greek for other names invented, or only known to themselves.

This Irenæus was the sometime pupil of Polycarp, who is said to have been a disciple or follower of St. John himself, and one of the earliest bishops of Smyrna, and he suffered martyrdom under the persecution of Marcus Aurelius, in A.D. 169. Now this Irenæus was bishop of Lyons in France, suffered martyrdom in 202, and is a canonized saint in the Latin Church. He is certainly a better authority for the proper Greek spelling of the name "*Latinus*" than is Cardinal Bellarmine.

But even in this small matter THE ETERNAL SUPREME has not left the beloved disciple of His Son with but one witness; for the works of the immortal Cicero bear witness also.

Cicero, the most profound scholar, and greatest orator ever produced by Rome, and admittedly so, was born in 106, and was murdered 43 years before the Christian era. He wrote many works in the Greek language, and was therefore the best authority to St. John for the true and irrefutable orthography of the name of Latienus, king of Latium, or monarch of the Latin people. And he, Cicero, in his *Arusp.* 10, calls the Latian territory, "*Latiensis ager*," or, the land of the Latins; and in his *Hern.* 28, he spells that people's name "*LATIENSES*," and this establishes the true Greek spelling to be *Λατιένοις*—Latiénōs.

And thus, beyond doubt or controversy, it is established by a canonized saint, and by a Cardinal Archbishop and Jesuit of the Roman Church, that the true name thereof, is "the Latin Church;" a name in which it has ever gloried, enunciating every religious rite, office, prayer, blessing, curse, or denunciation, and issuing all its decrees and ordinances in the Latin tongue. A name whereby it, as the Western Church, ever has been known and called in contradistinction to the "Greek" or Eastern Churches.

And now, equally beyond question or cavil, is established by that canonized saint, and by Cicero, the most competent authority that ever existed in the Roman world, that the true spelling of that name is Latienos, which gives the exact number of the Beast 666.

But there is yet one other Witness by this number 666, against the "Latin Church," confirming the other evidences, and proving it to be "the Beast" which not all the sophistry of Jesuitism, nor the subtleties of "the powers of darkness" can either gainsay or resist. That one other Witness was never before now *revealed*, nor discovered, nor alluded to by any controversialist or preacher the Author ever heard of, nor by any commentator or writer he is acquainted with. Nor could it well be until now, when the prophetic time is come for "the Man of Sin to be fully revealed." If this singular discovery, perhaps *revelation*, have any merit in bringing home conviction to the brow of "the Harlot," that merit is wholly, solely, and entirely the Author's;—he claims it. And that other Witness is the SEAL of the LATIN CHURCH; which Seal stands "*pro obsignato Diplomate*," for the official signature of the Pope; and which Seal, for the time, represents and contains the *Name* of every Pontiff in the Latin Church that ever issued a Bull or religious ordinance.

The Pope's Bulls, are so called from the Latin word "Bulla" being placed in the beginning of all such "Decrees." It is derived from the Greek "Boulla," a seal; or from "Boulê" which signifies "Council," or "Decree counselled." Thus, *Bulla In Cæna Domini*,—"Decree concerning the Supper of the Lord." Its latest form is that issued by Urban VIII., A.D. 1627.

The Decrees of the Latin Church or Roman Court are *not* signed by the Pope; their validity depends on parchment, cord, and seal. These decrees consist of bulls and briefs. Bulls, issued by "the apostolic chancery," and intended for important occasions, are written on black, strong, rough parchment, in the Latin language, and in letters of the Gothic character. Thus, the Bull—**UNIGENITVS DEI FILIVS**—"Unigenitus Dei Filius;" the Bull concerning "The only begotten Son of God, which was issued by Clement XI., A.D. 1713.

Attached to the Bulls is the Leaden or *Plumbum* seal, which has on the obverse side the images of the Apostles Peter and Paul ; and on the reverse side the *name of the reigning Pope*. In some cases, the seal hangs from the Bulls by a hempen cord ; in acts of Grace it is pendent by a red and yellow silk cord.

Now there is not in this world any other reigning Monarch, or ruling Institution which has, or uses a *Plumbum* or lead seal. The Greek word for *Plumbum*, is *Μόλυβδος*—*Mölubdös*, from *Mölein eis bathös*, that is—to run into the profound, to the depth, to the bottom, or lowest place.—Curious, if not significant.

The English word *He*, in the nominative case, is, in the objective or accusative case, changed into and spelled *Him* ; so the Greek word *Μόλυβδος*—*Molubdos* is masculine, in the nominative case, and the same word in the accusative case, is spelled *Molubdon*. You could not, properly, say "hang *He* to the Decree : " nor say, "write, engrave, or stamp *He*," it should be *Him* ; and therefore, in both these instances, the word *Molubdos*, is *Molubdon* ; and therefore also, the only true and proper spelling for the *material*—"the accidents or species" of this Seal, either when suspended to the Pope's Bull, or when engraven with the Pope's name, or impressed with the images of the Apostles—S.S. Peter and Paul, is *ΜΟΛΥΒΔΟΝ*—*Molubdon*.

The Greek numerals or letters of this word, like those of *Latienos*, give the exact number of "the Beast"—six hundred sixty and six. Thus—

Λ 30, Α 1, Τ 300, Ι 10, Ε 5, Ν 50, Ο 70, Σ 200, 666

Μ 40, Ο 70, Α 30, Υ 400, Β 2, Δ 4, Ο 70, Ν 50, ... 666

Then here you have the Latin Church or kingdom bearing the "Name of a man"—King *Latienos*, whose number is 666

And you have the Official Seal of the Latin Church, or Roman Government as a church, which seal stands for, and bears the "Name of a man" of the reigning Pope : "the species" of which seal, gives the same number, 666

AND THUS—

is *infixed* on the Latin Church "the number of the Beast," 666

The Images of St. Peter and St. Paul being on the obverse, and the name of the Pope being on the back or reverse side of the seal ; that seal is rather significant of those Apostles having " turned *their* backs " on the race of the so-called " Most Holy Fathers."

The name " Catholic Church " was, by way of compliment to the then " Pope " St. Damasus I., conferred by that ruler of the " First Beast," the Emperor Theodosius, in A.D. 380 : but it did not alter, nor does it in any way interfere with the distinctive name " Latin."

Pius II. in A.D. 1461, and Julius II. in A.D. 1512, forbade and prohibited appeals to " General Councils ; thereby, on their " infallible " authority clearly impeaching and denying the influence of the Holy Ghost, or " Divine Spirit of Truth " on such Councils and their Decrees ; and equally clearly, assuming two other titles of Apollyon :—the first, in the thereby usurped functions of " Law giver ;" and the second, in the thereby usurped powers of " *Liber Pater*," or uncontrolled Father. Functions, powers, and titles apparently confirmed by the Council of Trent, on the 15th July, A.D. 1562.

The Council held under this name, was long in contemplation, and frequently demanded from the Popes by reason of the then infamously depraved state and character of the Roman or Latin Church government in principles and practice ; as will be demonstrated under the head of " The Image of the Beast."

This demand was at last consented to by Clement VII., who decreed one to be held, but did not fix a time. Paul III. then appointed one to be held 27th May, 1537, at Mantua. It was then fixed for 1st May, 1538, at Vicenza ; again delayed to Easter, 1539, did not meet. It was summoned to meet at Trent on 1st November, 1542 ; again fixed for 15th March, 1545. It at last met there 13th December, 1545, under the Pope's legates, as presidents ; *dodged*, did nothing, until the fourth session, when, from the 4th to the 8th April, 1546, it enacted two decrees, regulating the " sacred canon " as to what writings or books should be recognized and received as Holy Scripture, in which the Apocrypha was " taken for granted." and then first

included. The "Traditions" were not even rehearsed, listed, named seriatim, or in any manner otherwise identified; but "Tradition" was declared to be of equal authority with the Bible or written word. The LATIN vulgate translation was decreed to be received as authentic; and "the Church" was declared to be the only legitimate interpreter thereof. That accomplished, the "*cauldron*" was allowed to cool, or made to bubble, as the Pope's party and politics prevailed. It was thus kept *dodging* on for sixteen years more, until December, 1562. The Cardinal of Lorraine had been bribed by promises of great personal aggrandizement, the good and pious were worn out, or seduced, and fell to the intrigues of Pius IV. They, in the twenty-third session, gave up *their* claim to the divine origin of their individual powers, the consecration of Priests and Hierarchy; and consented to a decree in eight canons, on the 15th July, 1562, entirely in accordance with the views of the Pope.

After twenty-five sessions, they, on the 3rd and 4th December, 1562, hastily composed the Decrees respecting purgatory, worship of saints, relics, and images; monastic vows, indulgences, fasts, and abstinences; leaving to the Popes to prohibit such books as He pleased, the composition of a catechism, or general doctrine of dogmas; and of a "Breviary," or the daily ritual for the use and guidance of the Beneficed Clergy. This was no sooner done, than the Cardinal of Lorraine exclaimed "cursed be all heretics!" the prelates joined, and took up the cry, "cursed, cursed!" so that the dome of the Cathedral Church of Trent, where they held the session, resounded with their imprecations. Thus closed the Council of Trent. Its decrees were signed by 255 prelates, and, in their full extent, ratified and confirmed on the 26th January, 1564, by Pope Pius IV., in the exercise of his functions as "*Law Giver*," and of his powers as "*Liber Pater*," or Uncontrolled Father—P.M. And who, in the thus usurped executive functions of "*Law-giver*," Apollyon, and of "*Liber Pater*," or uncontrolled "*Most Holy Father*" Apollyon ensealed his own condemnation as such, by issuing on the 9th December, 1564, his "*Bulla—Super forma juramenti professionis fidei*." "Bull relative to

the form of oath of the profession of faith," publishing to all nations his instructions and commands as to what dogmas, doctrines, rites, ceremonies, and offices, should, under penalty of Holy Mother Church's censure and malediction, be taught and observed by the priesthood regular and secular, &c. ; believed and practised by the laity ; and be sworn to be believed, upheld, taught, and sustained at every risk by the Hierarchy of the Latin Church throughout the world. Adding to the Nicene Creed, the *twelve* new articles of the "Trent Creed," commonly called "The Creed of Pope Pius the Fourth."

The dogmas, doctrines, rites, ceremonies, and offices thus promulgated, are consonant with the animacide canons of the Trent Council, which, contrary to the inspired advice and command of the Apostle Paul, whose image they have impressed on their official Seal—"to bless, and curse not," (Rom. xii. 14,) blasphemously endeavours to compel submission to their anti-christian denunciation of "LET HIM BE ACCURSED," against all who dare to differ with them.

Like the Jewish Talmud, which contains some rules for *divination* and *magic*, and most of the pretended Traditions of the Levitical school, and which the Lord's Christ condemned,—(Matt. xv. 2—Mark vii. 13) these animacide canons and creed, but going deeper into *magic*, pretend to teach "how to make a God, and eat him," set forth and commingle with the divine truths of the inspired Gospel of light ; those false, wicked, contradictory, and blasphemous traditions, which mystify and confound the meridian truth as it is in the Incarnate Christ ; and seek to fortify their falsehoods by interposing apostate interpretation.

But behold the finger of God herein. Those 255 prelates who thus "darkened the sun" by introducing the Apocrypha, and declaring Traditions to be of equal divine authority with Holy-writ, who prevented "the moon to give her light," by denouncing as "accursed" all who dare venture to stand up for the truth : who in the twenty-third session resigned into the hands of "the man of sin" the powers of consecration, and so proved and published themselves as "fallen stars" or degraded bishops ;

and who had "shaken the powers of the heavens," by attempting to place all under the control of that Anti-Christ, who thus, in the once "house of God" exalted himself above God, by pretending to have himself the power, "to make and eat God," and to confer that power on whom he would; and by setting the second commandment of THE ETERNAL SUPREME "Thou shalt not make unto thee any graven image, or any likeness that is in heaven above, or that is in the earth (beneath, or that is in the water under the earth; Thou shalt not bow *thyself* down to them, nor serve them," (Exod. xx. 4, 5,) at defiance; and in opposition thereto, blasphemously enjoining the relative worship, reverence, and service of Images, Relics, and Saints. And who, by the assumption of "Law-Giver," and "Liber Pater," did likewise place himself above all that were theretofore worshipped, or held in respect as *had* been the thenceforth "fallen stars," or the thereby degraded bishops.

Here then was signally fulfilled the prophecy of Christ, (Matt. xxiv. 29,) and also as foretold and described by St. Paul as "The Man of Sin—the Son of Perdition, who exalteth himself above all that is called God, or that is worshipped.— (2 Thess. ii. 4.)

Yes, these were the "fallen stars;" this was the "man of sin—the son of perdition," invested, as I have shewn you, with the name, the attributes, symbols, and powers of Apollyon; whom the ETERNAL in His wisdom, compelled to do justice to the "beloved Disciple," by decreeing the Apocalypse or Book of Revelations to be canonical, and who thus admitted and published to the world, that the testimony and symbolic descriptions respecting "the Beast," and his "Number," as given by St. John in that book, are true, infallible, and prophetic. And thus were they, as the instruments of Divine vengeance on themselves, made to inscribe "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH" on the forehead of the "Latin Church;" and made with SEAL 666, of the BEAST 666, and the NUMBER of the name 666, to enseat for ever THE ETERNAL'S condemnation of the Latin Church!!!

SO FAR THE "KEY."

Behold you have the NAME AND SEAL ! If further evidence be required, you shall have unmistakable, irrefragable *identity* as we proceed.

A copy of the "Anathema-Maran-atha" will be given in pages 105 and 106 and of the "Creed," in page 132.

And now for the First "Beast rising out of the Sea."

THE FIRST BEAST

“RISING OUT OF THE SEA.”

Now come with me to the Latian shore, and we will stand on the sand of the sea, by the river Tiber ; and there I will shew unto thee the *First BEAST*, which St. John says (Rev. xiii. 1, 2, 8,) he “ saw rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy, and which beast was like unto a leopard ; his feet like the feet of a bear, and his mouth as the mouth of a lion, and to which beast the dragon gave his power and his seat.”

Look, from the Tiber, eastward ; there, more than 8,100 years ago, was the ancient city Laurentium, the capital of the kingdom of Latium, then under the “ religious ” and political sway of Evander, its Heathen high priest and king. There is the Palatine Mount, so called from the “ Palatium ” or Palace which that Evander erected thereon, in honor of, and called after his Grandfather Pallas. There, Evander resided, and as high priest, carried on his idolatrous worship and accursed rites in an adjacent Pagan Temple, devoted to the Heathen God, Phœbus, or APOLLO, so called. This is the Apollyon of the Revelations, (ix. 11,) so called and *spelled* from the Greek verb, Apolluō, to kill, ravage, corrupt, &c. You have seen in the “ Key,” that his symbol or emblem was a “ flying dragon,” and so must have been that of his “ high priest ” Evander.

Evander being high priest and king, and his mansion being called “ *the Palatium* :” the Popes’ and all other bishops’ and royal residences, have the honor of being styled “ Palaces.”

Such was the region which *now* forms part of the “ Campagna di Roma.” It was then “ the seat of the Dragon.”

There, in 56 years after, in that city of Laurentium, the seat of the Dragon ; Latienus, heathen High Priest and King of

Latium, held his court and government. That Latienus was, in himself, a ruthless "dragon" then at war with his neighbours the Rutulian people.

Thither, about 1184 years anterior to the Christian era, the Trojan refugee, the pious Æneas, fled with his fleet, his followers, his spoils, his false gods, and pagan rites. There he disembarked, landed, and literally rose as "*a beast out of the sea.*" This "beast" was warmly received by "the dragon" Latienus. They united their forces, and they commingled their Idolatry; the worship of Phœbus and that of Apollo, being nearly one and the same, the names identical and synonymous. Latienus had an only child, Lavinia, the heiress of his kingdom, and he gave her to Æneas; who in right of his wife, in 1182 B.C. succeeded to the kingdom and its high priesthood.

Lo! I have shewn thee "the beast rising out of the sea;" to which "beast" the "dragon gave his power,"—his only child, "and his seat"—his kingdom; and for 400 years this "Beast" and his successors held the "seat of the dragon" and the high priestly office; and had, during that period over-ran several of the neighbouring states.

Then reigned king Numiter, whose younger brother, Amulius, not only usurped his kingdom, imprisoned him, and murdered his only son Ægestus; but, to secure the sovereignty, forced his only daughter, Rhea Sylvia, into the service of the Goddess Vesta; and so consigned her to those nunnery offices and privations, which form part of the duties of a vestal virgin. Those duties were not altogether agreeable to poor Rhea Sylvia; and, after some months, she gave doubtful birth to two sons; the renowned Romulus and Remus. Poor Rhea was condemned by an assembly of the people, and sentenced to death, but finally consigned to perpetual imprisonment, whilst her innocent offspring were sent adrift in a wooden trough on the Tiber. Providence drove the frail skiff upon the strand, and the helpless infants were rescued from the surges by the king's shepherd, Faustulus, and carefully suckled by his wife, who gave out, to save themselves from kingly rage afterwards, that those children had been suckled by a wolf.

And now, behold ! If history be true, I have shewn thee the "beast" rising a second time "out of the sea."

Romulus and Remus became men, and their royal descent known ; and being joined by the peasantry, they stormed the Palace, and slew the tyrant Amulius, after a usurpation of forty-two years, and restored their grandfather Numiter, to his throne.

By the advice of Numiter, Romulus and Remus determined to establish a colony yet more contiguous to the banks of the Tiber. Most of the Trojan descendants and the peoples of Pallantium and Saturnia joined them. The two brothers could not agree as to the site : Remus would have the Aventine ; but Romulus insisted on the Palatine hill. A battle ensued, and Remus had the fraternal gratification of being killed by his twin brother. Romulus at once set about laying the foundation of the Eternal City on the especial "seat of the dragon" Mount Palatine, 753 years before the Christian era.

There, on that mount, and in the ancient Temple of "Apollyon," Romulus carried on the unholy rites of Pagan blasphemy. He then built a Palace for himself ; and, to increase the number of his subjects, he built an Asylum also ; which was a sort of Temple-general, or sanctuary of refuge for every kind of malefactor, vagabond, miscreant, or fugitive from all parts, who chose to seek its shelter, and enrol himself a citizen of Rome.

There, on Mount Palatine, amidst the infamous and accursed rites of the grossest idolatry, and the wildest acclamations of the people, Romulus, the second Cain, was elected king, or sovereign magistrate, and Pontifex Maximus, or supreme Pontiff.

That "High Priest of Satan" finding a great scarcity of females in his new colony ; he, by and with the advice of his subordinate Priests and Council, devised a plan, and resorted to treachery and violence to supply the want, and recruit that branch of the population. He proclaimed a grand solemn feast and games in honor of the "God Neptune," which attracted to Rome the peoples of the neighbouring towns and states, and the whole nation of the Sabines, with their wives and children. All were received with the greatest apparent friendship, kindness,

and attention ; but no sooner had the show commenced, than, on a signal given, the Roman youth seized and carried off six hundred and eighty-three of the most beautiful virgins, from amongst their female visitors. Their parents fled in amaze and trepidation.—(Dionysius l. ii. c. 30.)

Thus have I shewn thee “the ‘Beast’” to which “the Dragon gave his power and his seat,” twice rising literally out of the waters of the sea, and once out of the metaphorical sea of domestic turbulence, fratricide, treachery, hypocrisy, rape, violence, and immigration.

Now, I will shew unto thee his seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of “Blasphemy.”

The population of Rome greatly increased, and from time to time six other Hills or Mountains were added, and included within the walls. The seven heads, or mountains, were—

1st.—The Palatine, which I have described.

2nd.—The Capitoline Mount. This famous hill had three names:—“*Capitolium*,” “*Mons Tarpeius*,” and “*Mons Saturnia*.” There, on the western side, stood the great temple of “Jupiter—Feretrius” in which the royal spoils taken in war were offered and stored ; and the strong castle, fort, and fortifications of the Capitol, in which were deposited the archives of the kingdom, the oracles of the Gods, the Sibyline books, their Pontifical tomes, and the records of their religious rites and ceremonies. On the eastern side, stood the temple of Jupiter Capitolinus.

3rd.—The Coelian Mount, or the Mount of Heaven, added by Tullus Hostilius. That name must not be forgotten, it will be found most significant. There, on its western extremity, stood the Rotunda, the reputed temple of Claudius. On its site now stands the church—“*San-Stefano-Rotunda* ;” and on its eastern summit, stands the great Basilica of St. John Lateran, the Popes’ own, own Parish Church ; called by them, and having over its main entrance “The Head and *Mother* of Churches of the City and the World.” Mark ! It is the principal seat in the *Ecclesiastical* “Heaven.” !!

4th.—The Aventine Mount ; so called, being the burial place of Aventinus, once king of Albanum. It was added by Ancus Marcius. It was also called "*Mons Sacer*," or "Holy Mount," because, there stood the Altar of Hercules, and Temples "*consecrated*" to Juno, Diana, Minerva, Lucina, and Venus.

5th.—The Esquiline Mount ; or, the Night Watch Mount ; added by Servius Tullius. On this Hill were three smaller Hillocks. Romulus, distrustful of his Sabine adherents, kept nightly watch and ward. There, that beast, that second Cain that APOLLYON, from hillock to hillock, like the Pithian tripod of the Heathen God he worshipped, and whose "Vicar" he was, walked his vigil rounds. These hillocks were named "*Cispinus*," "*Oppius*," and "*Septimius*," which in free translation may be construed "It is a pious work to keep them out of the Seven ;" or the future "City of the Seven Hills."

6th.—The Quirinal Mount ; also added by Servius Tullius. Here, the *beast* Romulus, the first Morarch, and Pontifex Maximus of the Eternal City was deitized ; and a temple raised to him. This Hill has, you will bear in mind, for it is important, three smaller hills or hillocks standing on it. There stands the Popes' summer residence, so called, the Quirinal, on a *tripod* foundation. These hillocks are named "*Salutaris—Martialis* and *Latiaris*." The names are curious, and as joined each with another word, would seem to be prophetic. Thus—

1st.—"*Salutaris litera* (Cic.) A note of Absolution !

2nd.—"*Martialis flamen*" (Cic.) From the High Priest of strife ! !

3rd.—"*Latiaris sermo*," (Plin.) In the Latin tongue !!!

And the 7th.—The Viminal Mount,—the Hill of Oziers, added by Servius Tullius. There Jupiter had several Pagan or blasphemous altars erected to him.

"And here is the mind which hath wisdom ; the seven heads are seven mountains, on which the Woman sitteth," or the City is built.—(Rev. xvii. 9.)

Now, so soon as those seven mounts were included within the boundaries of Rome, it was denominated "*Urbs septi collis*," or, "the City upon seven Hills."

And, corresponding with those were the *first* seven Kings of Rome, viz :—

FIRST—Romulus, who conquered 1st—the Cœnini people under King Acron. 2nd—the Autemnates, when several of the petty states or small cities of the Etruscan (also called Etruria-Hetruria, and Tuscany) submitted. 3rd—The Capital, Curesa, Crustumnea, Antenna, and other cities of the Sabines. 4th—Cameria and Fidena, cities in Parma. And 5th—Veii, or Vejentia, a beautiful city in Tuscany.

SECOND—Numa Pompilius, cultivated the arts of peace.

THIRD.—Tullus Hostilius conquered the Albanians and the City of Fidena.

FOURTH.—Ancus Marcius conquered the Fideni, Veii, Sabines, and Latins.

FIFTH.—Tarquin Lucius conquered the Latins, Rutuli, and Hetrurians.

SIXTH—Servius Tullius conquered the Hetrurians. And the

SEVENTH—Tarquin Superbus, conquered the Volscians, Gabians, Æqui, and the Rutulians.

The ancient Aurunci, Hernici, Osci, and Rutuli peoples or kingdoms, had been previously overcome by *Latienos* and his successors.

Thus have I shewn thee the “seven heads” of the “beast,” Ancient Rome. Its Mountains and its Monarchs are one, and the same ; and never can be separated. On these “Seven Heads,” or Hills, were the Altars or Temples of every Pagan or Heathen God and Goddess ; wherein every consecutive Ruler of Rome, as King and Pontifex Maximus, or supreme Pontiff, celebrated their accursed rites and blasphemous ceremonies ; and thus hast thou seen on those, the seven heads of “the beast,” mountain and monarchial, emblazoned, and indelibly impressed—“the Name of Blasphemy.” !

Romulus, “the Beast,” had not been long installed in the Royal dignity; and supreme pontifical powers, when he decreed that nothing of any consequence should be done or attempted without first consulting the soothsayers and oracles, and began to develop the attributes ascribed by St. John.

His policy, and that of his six kingly successors, who were the forerunners, and for 244 years prefigured the still more cruel and sanguinary kings or governments of Rome, including the "Eighth of Seven," was conquest and monopoly; and like the *leopard* and his *spots*, and the sacerdotal boast of the Latin Church, "*semper idem*." He and they, like the sagacious and ferocious *bear*, with their arms hemmed in, hugged, and crushed the neighbouring states and kings; and as with "a lion's mouth," they tore them piecemeal and devoured them. Thus fell, 1st—the Cœnini; 2nd—Sabini; 3rd—Fideni; 4th—Albani; 5th—Latini; 6th—Volsci; 7th—Gabii; 8th—Æqui; 9th—Hetruri; and 10th—the Rutuli Peoples. As several of these states or nations, were many times defeated, and conquered, and having revolted, were again re-conquered, and finally subdued; it would be almost impossible to give them in more exact order of time. But their crushed independence formed the "ten Horns" of the First Roman Beast. They were the "Ten Horns" of his exaltation; for, on their reduction or conquest he assumed their *Crowns*, or royal powers and prerogatives.

Thus, standing on the sand of the sea, I have literally and metaphorically shewn unto thee "the beast rising out of the sea, with his seven heads, ten horns, and ten crowns, and on his heads the name of blasphemy." And thus is demonstrated, beyond doubt or question, that ancient Rome, the Eternal City, was, and is the Beast mentioned by St. John.—(Rev. xiii. 1, 2.)

Now, there were three other Hills, adjacent to the walls, or within the suburban boundaries of Rome. The—

1st—Collis Hortulorum, or the Hill of Gardens. There, the Roman strumpet Goddess "Flora" had her "cirque," or shew place for shameless exhibition and prostitution; and she, having thereby amassed immense riches, bequeathed them to the noble Romans; who, in grateful return, caused their then "Pontifex Maximus," or Most Holy Father, to, not exactly "canonize," but to "deitize" her, and institute abominable rites, infamous sports, and certain amusements to her honor and glory.

2nd—Mons Janicularis, or the Mount of Janus. This Hill is situate on the west side of the Tiber, and was connected

to the city by Ancus Marcius, who for that purpose built a wooden bridge, "Pons Sublicius" over the river. This Mount had its name from King Janus, who had built a citadel there, and was there buried, deified, and worshipped as a double-faced god. He was the particular God of the *Latins*. They worshipped him as the "God of Gods." He was seated on a glittering throne, and emblematical of the then future "pont. max," he held a *Sceptre* in his right hand, and a *Key* in his left. And—

3rd.—Mons Vaticanus, or the Vatican Mount. It is also situate on the west side of the Tiber, and connected by the Pons Vaticanus, and the "Porta Triumphalis," or the gate of Triumphs. It is the most interesting of all. It had its name Vaticanus, from and because it was famous for the many auguries and divinations carried on there by the Tuscan or Florentine witches, soothsayers, and impostors, and for the prophecies delivered by them; and because, when those were driven out of it, the Roman people took possession, that *there* they might then establish the seat of their own unholy pagan rites and blasphemies, and there receive the responses of their own "oracles" and "prophets." There, on that Vatican Mount, from *time immemorial*, the seat and abode of everything vile, infamous, and blasphemous, stands the Great Church of St. Peter; from the apostolic chancery of which issue all the "Bulls," the excommunications, the interdicts, and the anathemas, or curses of their "Holinesses."

Connected, by its pertico, stands the Vatican Palace, containing twenty-two court yards and eleven thousand apartments, the official residence of his "Holiness" and his officers, the cabinet, and other offices. The Conclave and Cardinals' Chambers wherein all conclaves for his election are assembled, and lodged, and fed. There his "Holiness" is elected and installed "Pontifex Maximus;" but the celebration of coronation is, as has been remarked, performed at the church of St. John Lateran. Connected with the Church and the Palace, stand the Vatican Library, the Belvedere Gallery, and the renowned prison Castle of St. Angelo, wherein are the chambers of the accursed Inquisition,

the dens of its familiars, the hopeless cells of its helpless and hapless victims, and the horrible and cruel instruments for the devilish and excruciating torture, and ruthless murders which have been secretly carried on ; and consummated or authorized by wretches blasphemously assuming to be "*Christ's Vicars upon earth.*"

It must not be imagined that either the extension of the city to these three hills, or their inclusion within its municipal boundaries ever had, or ever can have the effect of changing its poetical and historical name of "*Septi-collis*"—" *Urbs-septi-collis*," "The City upon seven hills." It must for ever stand identified with the "*First Beast*" mentioned by St. John.

To attempt or pretend to give an accurate description of all, or in fact of any of the Heathen Temples, and their rites and ceremonies, would be absurd. But the most extraordinary work which the world ever produced in connection with them, was a Chapel by the gate of the great Temple of Minerva at Sais in Egypt. It consisted of one single, solid, and entire stone, which Amasis, king of Egypt, had cut out of the Elphantine Quarries in upper Egypt. It was 31 feet long, 21 feet broad, and 12 feet high. It contained 7,812 cubic feet, and must have weighed about 580 tons ! This stone he had hollowed out, beautifully finished and carved inside. Its internal dimensions were about 27 feet in length, 17 in breadth, and $7\frac{1}{2}$ in height. It took 2,000 men for three years to remove it from Elphantina to the Gate of the Temple at Sais. It was, it must have been intended, as a Penetralium or "Holy of Holies" for the Goddess within the Temple, but was never brought further than the gate. Amasis reigned from 8485 to 8479 A.M.

The Temple of Diana at Ephesus, for architectural beauty, and extent, for grandeur and riches, was esteemed the most noble in the world, and accounted one of "the seven wonders."

The Temple of "Jupiter-Olympius," in the city of Olympia in the Morea. It was raised from the spoils taken the Elians at the sacking of Pisa. It was of the Doric order, and measured 280 feet long, by 95 broad, and 230 feet high on the inside. From the centre of the roof was suspended a gilded victory, under which, a golden shield presented a Medusa head. Round

the Temple, and above the columns hung twenty-one gilt bucklers, consecrated to the God, by Mummius, after the sacking of Corinth. On the fastigium, or pediment in front, was exquisitely represented the chariot race between Pelops and Enomaus ; on the pediment in rear, the battle of the Centaurs, with the Lapithæ, at the marriage of Pirithous. The massive brazen gates were adorned with the labors of Hercules. Two ranges of stately columns supported two galleries on the inside, under which, was the approach to the throne of Jupiter. It was built about A.M. 3560.

The Statue and the throne of the God, were the master pieces of the great Phidias, and the most magnificent and highly finished in all antiquity. The Statue, of immense size, was of gold and ivory, so beautifully wrought and artistically blended, as to fill all beholders with admiration and astonishment. On his head was an olive crown. In his right hand a Victory of gold and ivory ; and in his left, a golden Sceptre, surmounted by an eagle. His shoes and mantle were of gold ; the latter curiously engraven with a variety of flowers and animals. The throne was corruscant with gold and precious stones, whilst the different materials, the animals, and other ornaments, presented a dazzling and delightful variety. At each of the four corners of the throne, was a figure of Victory, and to others at the feet of the God. The front feet of the throne represented sphinxes plucking the tender infants from the bosoms of the Theban mothers ; and beneath were Apollo and Diana slaying with their arrows the children of Niobe. At the top of the throne, and above the head of Jupiter, were the Graces and Hours. The pedestal supporting the pile, was equally adorned as the rest ; it was covered with gold ; on one side was engraven Phœbus driving his chariot ; on the other, the figures of Jupiter and Juno, Mercury, Vesta, and the Graces ; here, Venus rising from the sea, Cupid receiving her, and Pitho, the Goddess of " soft persuasion," presenting her with a crown : there, Apollo and Diana, Minerva and Hercules. At the base were Neptune and Amphitrite ; and the " Equine Diana " on horseback. A curiously embroidered purple woollen veil, covering the entire

hung from the top to the bottom. A massive and painted ballustrade, adorned with figures, encompassed the whole work ; and there, with inimitable art, was painted Atlas bearing the heavens on his shoulders, and Hercules stooping to relieve him from the burden ; the combat of Hercules with the Nemean lion ; Ajax's violence to Cassandra ; Prometheus in chains ; and sundry other pieces of fabulous legends.

The Temple was paved with the finest marble, and adorned with an incredible number of statues, and the consecrated offerings of numerous princes.

The Temple of Apollo at Delphos, was, in magnificence, much inferior to that of Jupiter at Olympia ; but its deficiency in works of art, was amply compensated by the immense wealth it possessed. The first building was destroyed by fire. This now described cost about £60,000, collected throughout all Greece, and almost every foreign nation. When the Temple was finished, Gyges and Cræsus, successive kings of Lydia, and very many other princes, cities, and nobles, endowed it with an incredible number and variety of the most rich and valuable presents in tripods, tables, vessels, shields, crowns, and statues, of gold and silver, of inconceivable value. Those of gold, by Cræsus alone, amounted to £88,500. Diodorus Siculus (lib. i. c. 50, 51) computed its ornamental wealth at ten thousand talents in gold, or about £25,000,000 of our present currency. Its oracle was consulted by all the world, and the Temple itself esteemed as " the Navel of the Earth." It was the " head and mother " of pagan superstition throughout the globe ; and all nations called its oracle, "*the oracle of all the earth.*" It was built about A.M. 3800.

The Temple of All the Gods—or the Pantheon at Rome, was situate on the Campus Martius, and built some twenty-five years before the Christian era, by Marcus Vipsanius Agrippa, a Roman Consul, General, and Admiral ; son-in-law to Octavian Augustus, whose fleet he commanded at the battle of Actium. It was entirely round, without windows, and beautifully lighted from the top, by an opening admirably contrived in the centre of its rich and resplendent dome of gilt brass. It was adorned by

costly statues of all the Gods and Goddesses, placed in niches around. Its noble portico was supported by sixteen columns of polished granite marble, each of a single stone, five feet in diameter, and thirty-seven feet high, exclusive of the basis and chapiters. It was more beautiful and surprising than even the Temple itself. The Emperor Constantine III., A.D. 337, stripped it of the plates of gilt brass, which covered the roof, and the beams. Pope Boniface IV., A.D. 607, consecrated it to the Virgin Mary, and all the Martyrs, and called it "St. Maria ad Martyres." But His Holiness, Urban VIII., imitating the sacrilegious Constantine, stripped its noble portico of the copper plates, to form the dome of St. Peter's, and of the nails which fastened them, he had cast that immense cannon which rolls its thunders from the castle of St. Angelo, on the feast of St. Peter, from A.D. 1630 to the present day.

The Temple of Jupiter Capitolinus, was situate on the eastern side of the Capitoline Mount; and, being a quadrilateral of near two hundred feet every way; it covered an area of about forty thousand square feet. It was built, or rather completed, by Tarquinius Superbus, about A.M. 8490, who dedicated the Volscian spoils towards the expense. It cost an almost incredible amount; stood for 425 years, when it was consumed by fire; but was rebuilt by Sylla some eighty or ninety years before the Christian era; and had his name placed in letters of gold on the fastigium or pediment in front. In the centre of this beautiful Temple, were erected three smaller, separated by slight partitions. In these three Templets stood the golden images of the deities to whom it was devoted. Jupiter in the centre, Juno on one side, and Minerva on the other: Jupiter always preferring "family worship;" these Templets were covered by one immense eagle, with his expanded wings. In imitation of the Olympian, this wonderful Temple was of the Doric order, and abounded in beautiful engravings and ornaments of plastic art. The fastigium was magnificent. The entrances were of brass, as were also their immense folding doors, elegantly embossed and overlaid with plates of gold. The tessellated pavement was formed of inlaid polished marble, of various hues,

which ravished the eye by its astonishing assemblage of rich and beautiful colors, The beams and fretted roof were of brass, gilt, and of dazzling splendour. The outer covering was of plates of brass, fashioned like the lapping tiles of the present day, and being gilt with gold, reflected the sunbeams with excessive lustre, and presented the appearance of a corruscant halo. The front to the south, had a triple row of lofty marble columns, beautifully polished, which Sylla had removed from the Olympian Temple. All the other sides were enclosed by a double row. The ascent was extremely grand and noble, and was formed by one hundred gentle steps. It was afterwards burned, but restored by Vespasian. It was again consumed, and again raised in still greater magnificence by Domitian, but before many years, was struck by lightning, and a great part consumed. The left hand of the golden Jupiter was melted, and so the human made "Thunderer" burned his fingers by a bolt from the ærial regions. It was afterwards sacked, plundered and stripped.

The last I shall mention, is that built by Octavian Augustus, who had raised himself to the Imperial dignity and "spiritual honor of Pontifex Maximus," thirty years before the Christian era. He, in holy capacity, prefiguring "*his successors*" the Pont. Maxi. of these latter ages, which direct or authorise the conflagrations of Bibles and Testaments; burned two thousand volumes of Pontifical books, reserving only those of the Sybilline Oracles; built on the Palatine Mount a noble Palace, and a private Chapel for himself; a Portico containing an extensive library, and contiguous thereto a most costly and splendid Temple.

The Temple of Apollo; this was on the site of the former Temple of Phæbus—Apollo, where the fratricide Romulus, Pont. Max., first carried on the unholy rites in the Eternal city. The whole of this magnificent Temple was of Parian marble admirably polished. Its gates were of ivory exquisitely carved, on its frontispiece, over its noble entrance, was placed his "*solar chariot and four*," all of massive gold. There was not anything to exceed the grandeur of the inside; there, amongst a profusion

of ornaments the most rich, beautiful, and magnificent, was placed the statue of the god himself, from the chisel of the famous Scopas.

Such were some of the Ancient Temples, raised by ambitious miscreants and tyrants, trading on the benighted ignorance and superstition of the Heathen herd, which were led blindly to believe, that the deities, the temples, the ornaments, and the riches which they contained, were all their own, instead of being the "bugaboos," "the show-shops," and "the coffers" of their unprincipled taskmakers, who kept stored therein the offerings—"the pious offerings," of sycophancy, fear, and superstition.

The general form of the Pagan temples was quadrilateral, or oblong; many had noble porticos; some, peristyles or circular rows of columns in front, and were flanked by piazzas supported by lines of pillars; some had galleries supported by pilasters and rows of corresponding pillars. The beauty, magnificence, and grandeur of these surprising structures, astonished the eye, led captive the human senses, evoked and secured the awe and veneration of the superstitious; and the general respect of the people. The Temple was always approached by an ascent of steps, up which, the more really pious, as well as the greatest hypocrites, progressed on all-fours. The first part entered was the porch, wherein was placed the font, or Holy Water vessel, into which, the votaries dipped their right hands, and sprinkled their heads as an expiation, before they presented themselves in the Temple. The next, the nave; and then the penetralium, into which, none but the priests and the altar servants were allowed to enter.—(Appendix, Boyse's Pantheon.)

These Temples were filled with the statues, images, and pictures, the then "high art" creation of fiction and traditionary legends of divinities, male and female; celestial, terrestrial, and infernal; deified heroes, and deitized mortals. The priests or their servitors perfumed them with incense, appeased or conciliated them with the "pious offerings" of the faithful, who worshipped them even to prostration.

In honor of the deities, heroes, and heroines; demon, vile, villanous, and strumpet; there were instituted rites, ceremonies,

sacrifices, libations, and games, such as the Olympic, Isthmian, Pythian, &c., amongst the Greeks ; and the Apollinarian, Augustalian, Capitoline, &c., amongst the Romans. Those of Apollo were instituted about 211 years before the Christian era, and were celebrated on the 5th of July ; and, at times, mixed up with all, were triumphal, or hilarious processions, and religious pomps ; presenting a lively prototype of the carnivals, the jubilees, and the sacred pomps celebrated in modern Rome, in and by the authority of the sovereign Pontiffs of the Latin Church, on the feasts of “ Corpus Christi,” instituted by Pope Urban IV., in 1264, and celebrated on the second Thursday after Whit-Sunday or Pentecost ; of “ Culla Christi,” or the Cradle of Christ, on Christmas morning ; of the inauguration of St. Peter’s Chair, on the 18th January ; of Easter Sunday ; and of St. Peter on the 29th June. And on the Adoration of the Cross on Good Friday ; and all proclaimed Jubilees, &c.

The Pagan prototypes of these pretended “ Christian ” feasts now mentioned, always opened with a splendid procession or “ *pompa*,” one of which, the *megalenses*, celebrated from the 4th to the 14th September, in honor of “ *the Great Gods*,” so called, is described as follows—

“ The Images of the great gods were carried to the Temple of Jupiter on the Capitoline, and the procession there formed, proceeded thence southward through the Forum, and the street “ *Velabrum* ” to the *circus maximus*, situate near the temple of Diana, on the northern extremity of the Aventine Hill, and more than half way between the Temple of Jupiter on the Capitoline, and that of Apollo—Apollyon—on the Palatine, and exactly on the scene of the Sabine rape. Before, or in front of the chief civil magistrate, was carried the image of Fortuna-alata, or the winged goddess of Fortune ; and after him were carried those of Jupiter, Juno, Minerva, Neptune, Ceres, Apollo, &c., &c., in splendid covered chariots, drawn by richly caparisoned horses, mules, stags, camels, elephants, and sometimes by lions, tigers, or panthers. Then followed rows of orphan boys ; then Patrician sons, armed ; some mounted, some walking ; then the Civic Magistrates, and the whole body of the senators, followed by the sons of knights, on horseback and on foot.

Then the race chariots and horses. Then the *Athletæ*, naked, except a covering about their loins. Then the dancers in rows according to their ages, in violet colored garments, with brass belts, swords, and short spears ; the men wore helmets, and each company was preceded by a dance major. Then preceded and followed by bands of musicians, came a motley group of persons habited like *Sileni* and *Satyrs*, who, with wreaths of flowers in their hands, exhibited antics and sportive dances. To this wild and unrestrained joy, succeeded the "religious" or priestly pomp.

First came the *Camilli*, or boys employed in the sacrifices, then the servants who took part in it ; next, the *Aruspices* with their knives, to examine and divide the entrails of the victims sacrificed, after they had watched and noted the several circumstances attendant on the immolation. Next came the butchers leading the victim which they were to hold for sacrifice at the altar. Then came the High Priest or *Pont. Max.*, followed by the minor pontifices ; next, the *Flamens* ; and then the *Popæ*, or butcher priests, who stood by the altar, their upper parts uncovered, whilst the officiating or expiating priest besought the *intercession* of *Janus* and *Vesta*, with the other Gods. After the expiating Priest, in the procession, came the *Augurs* or *Soothsayers*, bearing their crosiers, or *Apollyon's* pastoral crook, wherewith they parcelled out the Heavens for their divinations. Then, "*Quindecimviri*," or fifteen guardians of the *Sybilline Books*. Then came the *Vestal Virgins*, followed by the remaining inferior orders of priests, according to their several ranks, The Images of Gods, &c., &c., brought up the *rere*. There was sometimes also added a pompous display of treasures, the spoils of war.—(*Pop. Cyclopedia*, part 3, pp. 266-7.)

All being arrived, in allotted position, and the prayers for intercession ended ; the Priest shook a little corn on the head of the victim, and then placed thereon a cake made of meal, salt, and water, and called "*mola*;" whence the term, "*im-mola-tion*," for sacrifice. Then the Chief Augur commenced the *libation*, by drinking wine out of a chalice or cup called *simpulum*, which was finally handed round to all the people to *taste*. That done,

whatever remained was mixed with frankincense, and then poured between the horns of the victim's head, from which, the Priest then plucked a few hairs, and cast them into the fire, exclaiming "*Macta est hostia*" let the "host" be slain; whereupon the popes at once struck and killed the victim.—(Godwin's Roman Antiquities, lib. 2, cap. 19.)

Hence, "the mother of harlots" has her *cup* full of abominations; hence, the Latin Church *its cake*, or "*wafer god*;" and hence they call it "*host*."

Such is a condensed but faithful sketch of the general character of the heathen pomps, rites, and ceremonies, used by the "*first beast*;"—Pagan Rome. And the spirit of evil, the devil, as if envious of the worship given to the INEFFABLE CREATOR by His chosen people, the Jews; and with the blasphemous intention to simulate that worship, and thereby seduce God's creatures, put it into the hearts and minds of the successive "Pontiffs supreme" to imitate and adopt for themselves and their subordinates in their unholy rites, the canonical garments, vestments, and ornaments prescribed by God in the xxviii. chapter of Exodus, for the Levitical Priesthood; and in addition to the Tiara, Crosier, Pallium, and Sceptre of Apollyon, and "the Keys" of Janus and Cybèle; the "*second beast*," apostate Rome, or the "Image,"—the Latin Church; has, with very little exception, for itself and votaries, copied and adopted those canonic.

From the foundation of Rome to "the deadly wound" of this "beast," his political character was one of aggression, plunder, fraud, war, and violence. All was sacrificed to, and every crime sanctified which could conduce to his aggrandizement. His chief rulers or governors were "Pontifices Maximi," or "most holy fathers;" indeed, so holy of their kind, that the most revolting scoundrels and abominable miscreants amongst them claimed and were accorded *divine* honors. His proudest triumphs and ovations were disgraced by cruelly and uncharitably exposing and exhibiting their unhappy captive kings, princes, nobles, and generals, led in chains, and linked to their chariot wheels. To his greatest and most successful generals and

victors were accorded such honors ; but they were as frequently prostituted by the so-called " noble Romans," to the vanity and folly of their most detestable tyrants. This " beast " tortured and enslaved the minds and bodies of millions. The honor of his heathen deities, and the promulgation of their unholy dogmas and blasphemous rites and ceremonies, were made the pretext for human persecution, and the sanctimonious excuse for the most cruel, wanton, and bloody massacres ; as we shall find from the following epitome, which is necessary to develop the prototype of his " Image " in the second beast, or apostate Rome.

Amongst the *first* seven kings of Rome, Tarquinius Lucius (B.C. 570) had a Triumph ; and Tarquinius Superbus (B.C. 534) had two Triumphs. The first Triumverate was established in Rome, (B.C. 60) and consisted of Julius Cæsar—Pontifex Maximus, Pompey and Crassus ; mutual jealousy, domestic feuds, and civil wars resulted. Cæsar returning on Rome, passed the Rubicon, B.C. 49. In B.C. 48, having gained the bloody and decisive battle or victory over Pompey at Pharsalia, returned again to Rome, received the highest honors ; had four most magnificent triumphs in one month, and became the first Emperor. He was the best man who had ever aspired to the sovereignty of Rome, the victor in 500 battles, the conqueror of 1000 cities ; and, finally the victim of conspiracy he fell at the feet of Pompey's statue, in the 56th year of his age, pierced by three and twenty wounds on the 15th of March, B.C. 44. In B.C. 42, the second Triumverate, Generals Lepidus, Marc Anthony, and Octavian Augustus, joined their forces, and marched in triumph to Rome. They had been rivals, for self aggrandizement, each of these worthies sacrificed his friends to a common interest ; and 800 of the Roman senators, and 2,000 of its knightly patricians perished under their proscription. Lepidus, weak and feeble was soon put aside ; Anthony, debauched, violent, and prodigal, exacted contributions from all Asia, sold offices, distributed crowns with insolent caprice, giving Cappadocia to Sysenes, India to Herod, and lavishing whole kingdoms and provinces on Cleopatra, the meretricious queen of Egypt. Anthony, the prototype of Adrian IV., P.M.

A.D. 1154, page 121. A civil war between him and Octavian ended in the naval battle of Actium, gained by Octavian's son-in-law, Agrippa, on the 2nd September, 81 B.C.; soon after which, he committed suicide, and thus gave the Roman world to Octavian; who, devoted to the worship of Apollo—Apollyon—built him a temple at Actium, to commemorate the victory. On Octavian's return to Rome, he celebrated a Triumph for three successive days, obtained the name of Augustus, became Imperitor, Proconsul over all the provinces, Perpetual Tribune, and Pontifex Maximus, and in 10 B.C. closed the Temple of Janus.

He greatly beautified the city, and increased its wealth, splendour, and magnificence. It is said "he found it brick, and left it marble." By the time he had his palace and library, and the Temple to Apollo completed on the Palatine Mount, brings us to the Christian era; the advent of THE LORD'S CHRIST, THE ONLY REDEEMER OF THE WORLD. At that moment, the Delphic Oracle of Apollo—the Apollyon of the Revelations, was struck dumb. Octavian Augustus was particularly devoted to the worship of Apollo; astonished and confounded, he sent specially to Delphos, to enquire from the oracle itself, the cause of its silence; when, for the last time, it spoke and declared that, "In Judea, a child was born, who was the Supreme God, and had commanded him to depart, and return no more answers!"

For nineteen years, from 10 B.C. to 9 A.D. Augustus ruled the world in peace, and did much to increase its blessings. He was unhappy in his family. He died in the 76th year of his age, and 45th of his reign, at Nola, on the 19th of August, A.D. 14. That month was so called by the Romans in honor, and for a perpetual remembrance of him. His death plunged the empire into the greatest grief. He was numbered among the gods, and temples and altars erected to him.

Immediately before his death, he had a census of the Roman citizens taken, which amounted to 4,187,000 souls. Thus ended the second of the *sixth head of kings* of the BEAST, ROME, under the title Emperors. Augustus was succeeded by—

Tiberius Cæsar, the riddle of his time. Jealous of his own power, yet pretended great respect for the privileges of the

senate; zealous in the due administration of justice, and a judicious attention to the public welfare; the removal and prohibition of oppressive imposts, yet was he tyrannical, infamous, and dissolute. A hypocrite from first to last, the pretorian Marco caused him to be suffocated with pillows in the 28rd year of his reign. He was universally execrated. In the 19th year of his reign was man's salvation wrought.

A.D. 87—Caligula was universally beloved, and received joyfully by Rome; for eight months he was just, noble, and magnanimous; when, recovering from a sickness, he suddenly became the most cruel, barbarous, and unnatural tyrant. Tortures the most exquisite, were daily enjoyments; even during his meals, he caused the most respectable and innocent persons, in common with the vilest criminals, to be stretched and broken on the rack, and beheaded. In the rage of his arrogance he proclaimed himself a god, and compelled the noble Romans to worship him with all the honors usually paid to Apollo, Mars, and Jupiter. He exhibited himself with the attributes of Venus, and other goddesses. He built a temple to his own divinity. He was proud and mean, sordid and extravagant, corrupt and immoral; he opened and supported brothels and gaming houses; and, in person, received the entrance money from the visitors; and thus the special Prototype of Pope Sixtus IV., A.D. 1471—see page 128. He had a triumph, and subsequently an ovation, for nothing. He married and repudiated several wives, and committed incest with all his sisters. He caused his favorite horse, *Incitatus*, to be enrolled in the college of his priests. He was every way a miscreant, and met his fate from a number of conspirators, in the 4th year of his reign.

A.D. 41—Claudius Cæsar, distinguished the commencement of his reign by some praiseworthy acts. He recalled exiles, and restored their estates. He embellished Rome, and erected large buildings for the public good. He made Mauritiana a Roman province, and his armies were successful in both Germany and Britain. But he sank into debauchery and voluptuousness; and his wives, particularly the infamous Messalina, the most abandoned, wanton, and licentious women of any age, and their

paramours of every possible grade, administered the government, sold offices, places of honor, and committed the greatest, vilest, and most abominable atrocities unpunished. He and his court, were the Prototypes of John XI. P.M., A.D. 981, page 117. In his 68rd year, he was poisoned by his second wife, Agrippina, the worthy mother of his satanic successor.

A.D. 54—Nero, at the age of 17, became emperor and pont. max., through the machinations of his mother, to the prejudice of Britannicus. With great talents, superior education, and an enlarged mind, he surpassed even the most sanguine expectations of his friends, and hopes of his subjects, by the mildness, goodness, and wisdom he at first displayed ; but he almost at once abandoned himself to the vilest excesses of sensuality and cruelty. He poisoned the injured Britannicus ; and, fearing the ambition of his own mother, who had poisoned her husband to advance him, he had her assassinated. His other most distinguished victims were his instructors, Burrhus and Seneca, the poet Lucan ; and his wives Octavia, and Poppæa Sabina. Sensuality and gluttony made him ingenious in the gratification of his passions ; extravagance made him covetous ; danger made him cruel. In an insane freak, he set fire to Rome ; and with such gusto did he enjoy the conflagration, that he suffered the most beautiful monuments of art and history to be destroyed during the nine days it lasted. Fear got the better of the miscreant, and he sought to place the guilt of this action on the Christians, whom he caused to be cruelly persecuted and plundered throughout the empire. He oppressed, overtaxed, and robbed the provinces, that he might lavish it in boundless munificence on, and so concilliate the Roman citizens and soldiery. The parts consumed, he rebuilt far more splendid and magnificent than they had been ; and, not forgetful of what was due to the monarch of such a people, he erected a Palace for himself, so rich, grand, and gorgeous, that it was called the *Golden-house*. Not any thing could exceed his extravagance in his pomp, clothing, furniture, and appointments. To the cowardice, falsehood, and cruelty of this wretch, is due the initiation of the *collective* plunders and persecutions suffered by

the early christians. These persecutions were *Ten* in number, and they thus form the exact prototype of the *Ten* croisades instituted by the Papal "second beast" of Rome,—the Latin Church ; which caused the people to make an "Image" of the "first beast." A curious instance of the extravagance of Nero's court, is given by the Cardinal *Wiseman*, Latin Archbishop in Westminster, London, in his work "*FABIOLA*," page 17 ; where he asserts that "500 asses' milk was *daily* required for *one* cosmetic for Nero's wife ;" but for which of them, his Eminence does not say. However, be that as it may ; as the least average quantity of milk produced by a Mrs. Jenny, is one quart per diem, we have 500 quarts, or 125 gallons ; just Two Hogsheads for *one* cosmetic. It appears a "*leetel*" too much ; many may think it an "*arch* story," and the worthy Cardinal a *hopeful* man, if he expect credence to his lactic *tradition*, even though *his* church should declare it, like her other characteristic, and incredible traditions "of equal authority and validity" as the inspired written word of salvation.

A.D. 68.—Galba, a successful general, as such, had a triumph, was a priest of the deitized emperor Augustus, and as such, was a *type* of the *heads* of the various orders, such as the Dominican, Franciscan, Capuchin, &c, in the Latin Church ; became emperor at the age of 72, chose a colleague ; was detested for his avarice ; reigned three months, and was murdered.

Otho.—This beast betrayed his wife's beauty to gratify the lust of Nero. Was proclaimed emperor, and in three months and three days committed suicide. Then followed—

Vitellius—The former pander to the vices of Tiberius. *His* soldiers invested him with the purple. He was a debauched glutton ; frequently disembogued his stomach to recommence his repast. The expense of his table alone, for four months, amounted to more than 80,000,000 of dollars. With his hands tied behind his back, he was dragged naked through the streets of Rome. His head then cut off and fixed on a pole, and the headless trunk dragged with a hook, and flung into the Tiber.—He reigned 853 days.

A.D. 70.—Vespasianus. The son of a publican or Tax collector. He was a successful general throughout Galilee. He

left his son Titus, his lieutenant in Judea, who in A.D. 70-71, captured Jerusalem, after a siege bloody and protracted; during which, the prophecy of the REDEEMER (Matt. xxiv. and Luke xxi.) was awfully fulfilled in the shocking sufferings, cruelties, captivity, and crucifixions inflicted on the hapless Jews by the conqueror; whilst he, Vespasian, at Rome reformed abuses, improved the habits, manners, and customs of the citizens, and dispensed justice with impartiality. He was considered mean and rapacious, but the public treasury, exhausted by his villainous predecessors, is his ample excuse. He favored arts, letters, and learned men. He rebuilt a part of the city. He restored the burned Capitol, and increased its splendour; he erected the vast and noble Amphitheatre, to this day celebrated as the Colosseum. After a reign of nine years he died, greatly regretted by the Romans, and was succeeded by his son.

A.D. 79—Titus, had been the Colleague of his father, and up to this time, his conduct was marked by the most shameless excesses, impure desires, and unnatural vices; but, no sooner had he ascended the throne, than he reformed; dismissed his debauched companions, abandoned his evil courses, and became the father of his people, the guardian of virtue, and the patron of liberty. The dissolute and unworthy youth shone forth as the enlightened and munificent sovereign of a vast empire. During his government there was a conflagration at Rome, which lasted three days; the cities of Campania, (Herculaneum and Pompeii) were desolated by an eruption of Vesuvius, and the empire was visited by a destroying pestilence. During this season of public calamity, his philanthropy, benevolence, and charity, were most conspicuous and unbounded. He comforted the afflicted, relieved the sufferers, and exerted all his abilities for the restoration of public prosperity. His memorable exclamation, "*Perdidi diem*"—"I have lost a day, which he uttered one day, on which no opportunity for his doing a service or granting a favor had occurred, is strikingly characteristic of those sentiments and that behaviour which procured for him the title of "*Amor et delicia generis humani*"—the love and delight of mankind. He was seized with a violent fever, and died, lamenting a fate

which cut him off in the 41st year of his age, and 3rd of his reign, before he was able to carry out his plans for the benefit of his grateful subjects.

A.D. 81.—Domitian, the suspected fratricide of Titus, was indolent, voluptuous, malignant, suspicious, jealous, mean, avaricious, cruel and tyrannical. He, at first, deceived the people by some acts of kindness, good laws, and a show of justice ; but very soon he undeceived them, and spread terror and consternation throughout Rome by the execution of a great number of its chief citizens. To terrify the knights and senators this tyrant made a feast. The invited were assembled in a dark hall, where each found a coffin with his own name inscribed on it; suddenly the doors opened, in rushed a troop of naked men, blackened, armed with drawn swords, and carrying blazing torches. They danced about the guests until the savage had sufficiently enjoyed their horror and dismay, when he dismissed the feigned executioners. He built the most magnificent temple in Rome, with insane blasphemy arrogated to himself divine honors, and still worse, madly assumed the titles of Lord and God ! This prototype of the “Image of the beast”—the “*our lord god the pope*” so called in the Latin Church. He meanly bought a peace from the Dacians, by promising to yield a tribute, and for this defeat, the shameless villain celebrated a triumph. In A.D. 95 raged his cruel persecution against the Christians, when he banished St. John the Divine to the Isle of Patmos, where the beloved disciple was visited by THE INCARNATE CHRIST, upheld by him, and ordered, and inspired to write his “Revelations.” At last a paper fell into the hand of his nearly equally infamous wife Domitia, in which she found her own name, those of two pretorian commanders, and many others noted down by Domitian to be sacrificed. On which she had him murdered in his chamber, A.D. 96, in the 45th year of his age and 15th of his reign.

The Inspired book of Revelations bears date as of this time, and with the death of that execrable wretch may be said to end the *purely historical* portion of the Apocalypse, and to commence the *prophetic portion* of the Vision. If history be

true, and who can doubt it? How essential to the peace and safety of the beloved disciple and his fellow Christians, that he should clothe even the well known political history of the "First Beast" in the symbolical language he used, to shield them from the wrath of cruel tyrants? A similar but yet greater necessity existed, and was to continue, that the prophetic portion should be equally symbollic, and it will be found equally faithfully depicted and literally fulfilled. As all elaborate detail is foreign to the object, the allusions to the subsequent individual rulers of this Beast must be confined to a most concise glance at those qualities and actions capable of demonstrating them also as prototypic of the qualities and actions of the future "*Image*."

A.D. 97.—The kind, beneficent, just, charitable, and virtuous Emperor Nerva being aged, adopted, associated, and raised Trajan to the rank of Cæsar, who succeeded him in—

A.D. 98.—Trajan was virtuous, just, and brave. Justly proud of his conquests, he had a triumph in A.D. 101, and though he permitted a persecution of the Christians in 105, yet was it of a mitigated character; for, in his letter to Pliny on the subject, he desires him not to *search* for them, but if brought before him, to punish them after a fair trial, and not on any account to listen to anonymous charges against them. The only fault with which he can be charged as a sovereign, was his passion for war. He died of paralysis and dropsy in his 64th year, and was succeeded in—

A.D. 117.—Adrian came to the throne through forgery, bribery—thus the prototype of Gregory VI. P.M., A.D. 1045, page 118—and by the assistance of Trajan's widow. He exhibited great talents in the arts, sciences and literature. He enacted laws against dissipation and the cruelties of the slave trade, prohibited human sacrifices, and forbade the shameful indiscriminate bathing of the sexes. On the site of Solomon's temple at Jerusalem, he erected one to Jupiter Capitolinus. His best qualities were obliterated or stained by cowardice, sensuality and suspicion. He died at Baiæ, in the 21st year of his reign.

A.D. 138.—Antonius Pius, a lover of virtue and wisdom ; liberal, temperate, frugal, just, and merciful, he reigned 23 years a blessing to, and the father of his people. He died aged 74, guiltless of human blood.

A.D. 161.—Marcus Aurelius, divided the throne with Lucius Verus, gave his daughter Lucilla to him in marriage. Having conquered in the Parthian war, they celebrated a joint triumph. Verus died A.D. 169. Aurelius was one of the best emperors, but yet neither his magnanimity nor his stoicism restrained his ordering in A.D. 177 the persecution of the Christians in Gaul. He died in the 19th year of his reign.

A.D. 180.—Commodus Antoninus, a more execrable monster than even Caligula, Domitian, or Nero. He possessed herculean strength, for amusement he cut in sunder some he met, put out the eyes, or slit the ears of others, imposed unusual taxes, sold governments and offices, and pardoned criminals for money :—the prototype of Indulgences. For this miscreant 300 concubines, as many boys, and the lowest prostitutes of Rome were insufficient to satisfy his infamous lust ; he committed incest with his sisters, and killed one, Lucilla, because she refused him—and in this the especial prototype of his “ Holiness ” John XXIII., P.M., A.D. 1410, see page 126. The wretch assumed divine honors ; but his godship was not proof against slow poison and strangulation on the 31st December, 192, in the 18th year of his reign.

A.D. 192.—Pertinax, the virtuous and the just, reigned but two months and was murdered ; great commotions followed, and the Empire was put up to auction by the Pretorian bands, and knocked down to the highest bidder Marcus Didius Julianus in 193, who also reigned but two months, and was assassinated by his *own* troops.

A.D. 193.—Septimius Severus, a general, proclaimed himself Emperor, and to strengthen his power, united in the government Albinus, then commanding in Britain ; but Pescennius Niger, having command in the East, at once assumed the name and ensigns of Augustus or Emperor. Many and bloody were the battles between the rivals.—The disputed throne and rival Emperors were the prototypes of the “ *Apostolic* ”

chair, Popes and Antipopes. On the plains of Issus, Niger lost his head and 20,000 men. Severus then turned on Albinus, defeated and slew him in Gaul. He insulted the dead body, and after he had suffered it to putrify and be torn by his dogs before his tent door, he ordered the mangled carcase to be flung into the Rhone. He went to Britain, where his son Caracalla attempted to murder him. He died at York, A.D. 211. His habits temperate, he disliked pomp and splendour ; he never did an act of humanity, nor forgave a fault.

A.D. 211.—Caracalla. This ingrate, and would-be paracide, although indulged by his father as his colleague at the age of 18 ; mounted the throne in conjunction with his younger brother Geta. Their hatred was mutual and inveterate. He had Geta murdered in their mother's arms, and his friends and children slaughtered. His victims in Alexandria were 20,000. In cold blood he slaughtered the youth of Alemanni. As friends he invited the kings of Edessa and Armenia, loaded them with chains, and seized their kingdoms. In every relation he was treacherous and bloodthirsty. He was cruel as Caligula and Nero, and was assassinated at Edessa by the pretorian prefect Macrinus, A.D. 217, who reigned in his stead for about a year.

A.D. 218.—Heliogabalus, the so-called bastard of Caracalla—Prototype of John XII., P.M., A.D. 956, see pages 117 and 118. He was a boy priest of the *Sun*—Apollyon—in Phœnicia. He was, at the age of 14, invested with the purple ; made his mother and grandmother his colleagues, and chose a senate of women, over which, his mother presided to prescribe the modes and fashions. His palace sybaritic, the scene of riot, and den of prostitution. He conferred a consulate on his horse ; caused temples to be plundered to ornament and enrich those he had erected to an idol, a large stone block, in the form of a cone, which he named, "the god Heliogabalus," and compelled his subjects to worship it. A polygamist with four wives, he was debauched, vain, extravagant, licentious, and rapacious. He was detested even by his soldiers ; hid himself, and was found secreted in his mother's arms in the filth and excrements of the camp ; where they cut off his head, in his 18th year ; after a reign of 45 months and 3 days.

A.D. 222 — Alexander Severus, assumed the Purple at the age of 17. He was excellently educated by his Christian mother Mammæa ; he was a sort of semi-christian, he was magnanimous, though sometimes weak and timid. He emulated Trajan, and governed ably in both peace and war. He reigned 12 years, and in an insurrection of his Gallic troops headed by Maximin, he and his mother were murdered.

A.D. 235.—Maximinus, Prototype of Pope' Julius II., A.D 1508, (see page 129) was a Thracian of low birth, but colossal stature, 8 feet high, herculean strength, and gigantic proportions : his wife's bracelets he wore as finger rings. He murdered, and he usurped the throne of his benefactor, who had raised him from a common soldier to the highest offices of the state. He no sooner mounted the throne and made his son his colleague, than he proved himself a monster of ingratitude, tyranny, rapacity, suspicion, cruelty, and voracity. He turned on his friends, and became the scourge of the army, the people, and the patricians in particular ; Magnus and 4000 citizens were sacrificed to his suspicions. Some he killed with a blow of his hand, exposed many to wild beasts, nailed several to crosses, and had others sewed up alive in the reeking bellies of animals slaughtered for the purpose. He plundered the cities of the empire to supply the imperial treasury. He robbed the temples of their riches, and melted down the golden statues of gods and heroes, and coined them into money. In his expedition into Germany, he led in person, cut down the corn, and with fire and sword devastated 450 miles of country. Confiscation, exile, and death were instances of his *lenity*. 40lbs. of flesh and 18 bottles of wine were the daily ration of the savage. His army, ashamed of the bloody monster, murdered him in his tent before the walls of Aquilia, after a reign of 3 years ; and a price set upon his head and that of his son, by the senate which had nominated the two Gordians, father and son, who reigned only 86 days, the father having killed himself on hearing that his son was defeated and killed in battle. The Senate thereupon elected Maximus and Balbinus, who united with themselves in the empire, the grandson of the elder Gordian, a boy only 13 years of

age, and who within four short months were ignominiously dragged through the city, and had their bodies mangled with a thousand swords on the 15th July, A.D. 238, when the soldiery brought the young Gordian to the camp and saluted him Augustus and Emperor.

A.D. 238.—Gordian, the grandson of the elder, and nephew of the younger Gordian, reigned near six years and was murdered in the 19th year of his age.

A.D. 244.—Philip Augustus, by birth an Arab, in youth a robber, became a bold and able leader. He and his son, by deceit, sedition, and murder usurped the throne. To divert public attention from his crimes by inspiring the superstitious with awe and reverence did this king priest, P.M. celebrate the secular games with infinite pomp and magnificence on the 22nd April, A.D. 248. During three nights were the unholy rites and the mystic sacrifices performed to conciliate the *propitious* gods. The Campus Martius resounded with music and dances, and shone resplendent with innumerable lamps and torches; the exact prototype of the so-called Christian P.M. and their Jubilees; but dangers soon beset him, fear reigned in his heart, and he united Decius in the government. He reigned about 7 years; his son was murdered at Rome, and he fell in battle with, or by the order of Decius at Verona.

A.D. 250.—Decius shared the purple with his son: and though he persecuted the Christians, he was a wise and accomplished prince; active in war, affable in peace, he sought to restore Roman greatness, public virtue, and the majesty of the law. The son was slain by an arrow in battle; the body of the father was never found. They reigned beloved and respected, and the senate raised his only surviving son Hostilianus to the purple.

A.D. 252.—Gallus, was likewise raised to the purple as a guardian to the youth Hostilianus, and because the state required a general of experience and courage. He bought a disgraceful peace and became the object of general contempt and aversion. He was charged with the death of his Royal ward; pusillanimous and given to pleasure. Æmilianus assumed the defence of the

monarchy, was victorious over the barbarians. Gallus, jealous of his glory, advanced with his army; both met on the plains of Spoleto, where his soldiers abandoned him, and murdered both him and his son Volusianus.

A.D. 258.—Æmilianus, met the applause of the senate which had medals struck honoring him with the name and attributes of Hercules the Victor, and of Mars the Avenger; but in less than 4 months his army turned on, and murdered him.

A.D. 258.—Valerianus, of noble birth; his mild and unblemished manners, his learning, judgment, and experience, were revered by the senate and the people; and he was at the age of 68, invested with the purple by the unanimous suffrage of the Roman world. He had long given proofs of military skill and magnanimity, but conscious of waning powers he felt the emergencies of the empire demanded an energetic associate, and he at once, unfortunately shared the monarchy with his son Gallienus a youth whose effeminate vices were as yet concealed. Their joint government was one of domestic perplexity, and the inroads of dangerous enemies. In A.D. 257 they sanctioned a persecution of the Christians, which had scarcely ended when Valerian marched his army against Sapor emperor of Persia, who defeated him, took him prisoner near Edessa A.D. 260, and treated him with brutality. He loaded him with chains over the royal robes, exposed him so to the daily insults of the populace—in this he is the prototype of Pope Martin I. A.D. 649, see page 116—making the fallen monarch bend his aged neck, the ruthless conqueror used it as a step to mount his horse. It is said he had his unhappy captive skinned alive, salted and tortured to death; that the skin tanned and stuffed with straw was for ages preserved as a monument of triumph in the most celebrated temple in Persia.

A.D. 260.—Gallienus, alone. This versatile, uncertain, vacillating and contemptible savage, impatient of paternal advice and indulgent control, received the harrowing intelligence of his father's misfortunes and sufferings with impious secret pleasure and avowed indifference. Trifling and licentious, his extravagant magnificence insulted the general poverty. By fitful turns an

intrepid soldier, a bloody and a cruel tyrant ; it cannot be said he reigned, but carried on for eight years, for during that period his rule evoked or gave birth to 19 usurpations ; commonly but erroneously called the "Thirty Tyrants," in various parts of the empire ; not one of which 19 enjoyed a life of peace or escaped a cruel or unnatural death. For eighteen years, from the accession of Decius to that of Claudius, the wrath of vengeance seems to have fallen on the empire. The "Beast" was visited and suffered ;—famine, plunder, war, and pestilence wrought their missions with no sparing hand. For fifteen years from A.D. 250 to 265, a furious plague raged without intermission throughout every portion of the Roman empire. During a part of the time it cut off 5,000 persons daily in Rome alone, and many towns which had escaped from plunder and massacre by the barbarians, were entirely depopulated by it. So wide and dire were the ravages of this prolonged visitation on the Roman world, it is calculated that within a few years it cut off one half the human species then therein. Gallienus fell by the hands of conspirators, 20th March, A.D. 268, naming Claudius his successor.

A.D. 268.—Claudius II., after a short but glorious reign of two years, during which he delivered the empire from the barbarian Goths, of whom he slew 50,000, and took such spoils and so many prisoners, that he enriched Rome, and supplied every province with countless slaves. Attacked by the pestilence then raging at Sirmium, he there died, naming Aurelian his successor, and leaving behind him the character of a brave, just, affable, determined, temperate, patriotic, and virtuous, but stern prince.

A.D. 270.—Aurelianus, had been a peasant and a soldier. He restored the lustre of the Roman arms, reformed the legions. His reign was a stream of military success and notable achievements. He was accorded one of the most splendid triumphs. He was proud, haughty, severe, and sometimes cruel ; reigned by the sword, and ruled by martial law. He decimated the senate, and in A.D. 274 persecuted the Christians. He marched into the East, where, in the January following, he was assassinated by his loved and trusted *friend* and General Mucapor, after a reign of five years.

A.D. 275.—Then arose a *modest* contest between a bashful army and a timid senate, the most extraordinary ever witnessed in the world—each requiring the other to appoint a successor worthy the Imperial purple. During eight months of tranquil anarchy, the Roman world remained and enjoyed a peaceful slumber without a sovereign, a usurper, or a sedition. - The vacant throne a prototype of the vacant chair of Peter in 1292—(see page 125.) At length—

A.D. 276.—Tacitus, at the age of 75, accepted the purple, joyfully accorded him by the senate, the citizens, and the soldiery. He was one of the most pure minded, honorable, and worthiest of the Roman Consuls. His glory and reign were of short duration ; his benignity served only to inspire contempt in the army, and to evoke civil factions and military licentiousness ; their insolence hastened his death. His last hours were brought on by the cares of the mind, anguish, and disappointment, if not by the assassin, at Tyana in Cappadocia, after a reign of less than seven months. His brother Florianus assumed, or at once usurped the purple. The legions in Europe for a time espoused his cause, but almost at once turned on and sacrificed him to the interest of his rival in the East, within the period of three months.—Florian and Probus elected by different parties, are the prototypes of Urban VI. supported by Italy, Germany, England, and Northern Kingdoms ; and of Clement VII. upheld by France, Spain, Savoy, Lorain, and Scotland in 1523. (see page 131.)

A.D. 276.—Probus, a peasant of Sirmium, an approved and meritorious soldier, had received at the hand of Valerian all the honors and rewards accorded by ancient Rome to successful valour. He, now already invested with supreme powers by the army, had the prudence and moderation to lay his authority at the feet of the senate ; which, in return, without a dissentient ratified his election with the titles Cæsar, Augustus, and Pontifex Maximus. But here and there usurpers sprang up. Saturninus, a man of merit and experience was seduced to rebellion by the pressing suggestions of *friends* ; Proculus, a notorious and debauched pirate. and Bonosus, a drunkard, were amongst them ; these he overthrew, and by his mild and steady and rigid

administration, did not leave a barbarian, a tyrant, or a robber to disturb the public tranquillity. The hero returned to Rome, and had a splendid triumph ; and yet, after all, on an unguarded expression in his native Sirmium, did his soldiers in a fierce meeting plunge a thousand swords into the bosom of this great and good prince. With him expired the authority of the senate. —The overthrow of the Roman Senate is the prototype of the overthrow of the General Councils by Pius IV. P.M., in 1562, see page 85—Saturninus, Proculus, and Bonosus, prototypes of John XXIII., Gregory XII., and Benedict XIII., page 127.

A.D. 283.—Carus, declared emperor by the legions, assumed the purple and its offices, careless of the assent of the senate. For supposed virtue and abilities he was esteemed by the soldiers, but he became morose and cruel. He defeated the Sarmatians, ravaged Mesopotamia, destroyed, cut in pieces all opposition, and carried his victorious arms beyond the Tigris ; when, having reigned about a year, his doubtful death at the age of 61, was left on a flash of lightning.

A.D. 284.—Numerian and Carinus, the sons of Carus, were acknowledged as emperors. Numerian, the younger, was with the troops, and their superstition compelled him to lead them from the inauspicious scene of his father's death. Carinus at Rome, was without virtue or prudence, revelled in depraved luxury, effeminate, cruel, banished or put to death his friends and counsellors, persecuted with the meanest revenge his schoolfellows and companions. In the course of a few months he married and divorced nine wives ; folly, vice and infamy reigned in his palace ; singers, dancers, and prostitutes caroused at his table ; his infamous and irregular appetites brought dishonor on himself and some of the noblest families of Rome. He celebrated the Roman games. In the same hour his brother, the good and worthy Numerian, breathed his last in Heraclea, in September, 284, and gave the Roman sceptre to Diocletian. Civil strife was the consequence ; Carinus, possessed of arms and treasures ; prepared, marched to, and met the army of Diocletian near the Danube. The latter was nearly overcome, and Carinus victorious, when one of his tribunes, whose wife he had seduced, at a single

blow, avenged his dishonor, ended civil strife, and gave the purple to his successor.

A.D. 285.—Diocletian, an experienced soldier, artful, calm and prudent, associated with himself in A.D. 286, Maximian, a soldier equally low born as himself, but ignorant, rustic, lawless, and reckless ; bold, daring, and successful ; his vices made him the foil, and useful tool to the cruelty and tyranny of his patron.

Diocletian assumed the title of Jove, his satellite that of Hercules. In 286 this Jove caused the courtiers to kiss *his* foot. An institution of worship and reverence, worthy the imitation and assumption of the future "Image of the Beast" the successful P.M.—Thus the prototype of Alexander III. P.M., 1159, page 122. In 292, he further divided the imperial power, and conferred the title of Cæsar on Galerius and Constantius, two generals of merit. In 296, Galerius, in a third engagement with the Persians on the banks of the Euphrates was defeated, and for this fault or misfortune, his tyrant superior, Diocletian, treated him with the utmost contempt, and caused him, clothed in his purple, to follow his chariot more than a mile on foot in presence of his whole court ; but in a second campaign the year following, he triumphed, and retrieved his honor. The war ended, Diocletian and Maximian enjoyed the pomp of a Roman triumph, which was the last Rome ever witnessed. The Imperial Court was held at Milan by Maximian, and at Nicomedia by Diocletian. His was the glory of the last triumph, the disgrace of the last persecution of the Christians under the "Beast." The divine title of "Our Lord" was added to that of emperor, involving Pont. Max., and hence the pagan origin of "Our Lord God the Pope." He assumed the diadem. The shoes were studded with precious gems. The Audient compelled to fall prostrate, to worship and adore ; to kiss the embroidered and studded shoe. Diocletian and Maximian were men of servile origin, and a glance at their actions as compared with those of many of the Roman Pontiffs, will demonstrate the identity of "the Beast and his Image."

On the same day, 1st May, A.D. 305, Diocletian in a spacious plain near Nicomedia, and Maximian at Milan, both abdicated, and resigned the imperial dignity, by which in—

A.D. 305.—Constantius and Galerius were invested with the purple, and they at once assumed the title of Augusti; and Galerius named his nephew, Maximin, and Servius Cæsars. Then followed a year of trouble, revolts, revolutions, and usurpation. Constantius died at the Imperial Palace of York in Britain, leaving his portion of the empire to his son, "Constantine the Great." The army in Britain declared for, but Galerius accorded him only the title of Cæsar, and gave that of Augustus to Severus, whilst Rome declared Maxentius emperor. Maximian resumes the purple; Severus marches on Rome, is defeated, and killed. Constantine and Maxentius unite. Maximian gives his daughter Fausta in marriage to Constantine, at the same time conferring on him the title of Augustus, March, A.D. 307. Galerius, under pretence of revenging the death of Severus, invades Italy. His army having committed every aggression, cruelty, and infamy, is compelled to retreat; and Galerius elevates Licinius to the rank of Augustus, and thus in—

A.D. 308—"The Beast;"—The Roman World; enjoyed at the one moment the honor of Six Emperors. In the West, Maximian, Constantine, and Maxentius. In the East, Galerius, Maximin, and Licinius. Fortune played truant to Maximian; Maxentius would not brook his control, and he was obliged to seek refuge with his son-in-law Constantine, who tolerated him.—He resigned a second time the purple, but got sorry, and soon reported the death of Constantine, and usurped the purple, for which, the Christian Emperor had his father-in-law strangled, February, A.D. 310. Galerius died in May, 311, of *pediculosus*, his very vitals were consumed by innumerable swarms of vermin. Constantine united with Licinius; and Maximin with Maxentius. The merits of Constantine, if he had any beyond crafty moderation, were enhanced by the infamy and tyranny of the cruel, rapacious, and profligate Maxentius, between whom a civil war commenced, and was ended October, A.D. 312, by the "Battle of Saxa Rubra," or the red rocks, nine miles from Rome. Maxentius fled, and was drowned in the Tiber. In April, 313, Licinius defeated Maximin, who fled, and in three or four months died at Tarsus of despair, or—poison. In this year, Constantine published

an edict of toleration in favor of the Christians, having, it is said, been converted to Christianity the year before, by seeing a flaming Cross in the heavens at noon above the sun, with an inscription *τοῦτῃ νικᾷ* "conquer by this"—Twice had he met, and defeated Licinius; but cruel, deceitful, treacherous, and incontinent as was the latter, prudence swayed the *Convert* and he allowed Licinius to remain a colleague until the battle of Chrysopolis, where he was again defeated, resigned the purple, banished to Thessalonica, and—died; which united the Roman empire under one head in—

A.D. 324.—Constantine "the Great," who the year following convoked the "Christian Council" at Nice:—but this belongs to "the *second* Beast"—the Church, the "Image" of the *first*.

Whatever may have been the effect of the "Crucial vision" on his convictions in A.D. 312, it does not seem to have had much on his conscience; for whilst it was fresh in his mind, in fact in a few days after, he entered Rome in triumph, and was declared by the senate, chief Augustus; and at their hands accepted the title, and was invested and installed in the High Priestly Office of Pontifex Maximus, or the Highest Pope of, in, and amongst the idolatrous Pagan Priesthood. But he abolished *licensed* debauchery. He supported the children of the poor; he diminished the land tax a fourth; he opened the doors of justice, ameliorated the conditions of slaves and prisoners; and to the innocent wives and children of criminals, he secured their property. He was also wise in his generation; he encouraged Christianity; and having thus conciliated the good feelings of the masses, and secured the then wide spread influence of the "Church" or rather of its priestly usurpers, as *his* "VICAR," or "vicegerent" in the *management* of the Christians at Rome, he betook himself to, and rebuilt Byzantium, named it Constantinople, and made it the capital of the empire.

Now, though this was a heavy blow, and great discouragement to the "Beast—Rome," it must not be mistaken as "*the deadly wound*." That wound was not inflicted when he

divided the empire of the world between his three sons and two Nephews, giving Illyrum, Italy, and Africa, to his youngest son Constans as emperor of the West. Nor yet, when the Roman soldiery, disregarding Constantine's bequest, divided the "great city" of empire "into three parts," by setting aside the two nephews, and dividing the empire to the "three" sons, "and the cities of the gentiles" began to fall; as was foretold by St. John.—(Rev. xvi. 19.) Through deep and interested motives he *favoured* Christianity, but took five and twenty years to consider it; for it was not until he took sick near Nicomedia, A.D. 337, and anxious to relieve a heavy conscience, that the "Christian Emperor Constantine the Great" submitted to baptism, and died.

A.D. 338.—The youngest son, Constans, reigned for some ten years in the West, in such a way as to evoke a conspiracy, which ended in his murder and the usurpation of his throne in A.D. 350, by Magnentius and Vetranio. Vetranio was trepanned by Constantius, the second son; the year following he defeated Magnentius, who killed himself, and in—

A.D. 352.—Constantius became sole emperor of the Roman world. Constantine, his eldest brother, and emperor of the East, having been slain near Aquileia in A.D. 340. His court in the East was one of vice, treachery, and rapacity. It was his policy to favor the Christians, and in A.D. 356 he enacted, "that to offer "sacrifices, or *any sort of worship* to idols, was a capital offence."

In A.D. 357, he entered Rome in triumph, remained for thirty days, and left it never to return. This year he enacted that the effects of Christians renouncing their religion for Judaism were forfeited, and he removed all impost taxes from travelling Christian ecclesiastical merchants. In A.D. 358, he declared all magicians, augurs, astrologers and diviners enemies to mankind. And in A.D. 359, he established an Inquisition against all who consulted heathen oracles. An Institution of "the Beast" prototypical, and prefigured, and in every way proved as cruel, bloody, and infamous as the "Holy Inquisition" instituted by that "Image of the Beast," Pope Innocent III. as

“*Vicar of Christ*,” in A.D. 1204. (page 122.) Constantius died of fever near Tarsus, naming as his successor, the hypocrite and apostate Julian—

A.D. 361.—Julian, says of himself, that he was a Christian until the age of twenty; he was just, mild, and humane; endeavoured to re-establish paganism, but, at the same time, proclaimed a general toleration. It is said his enmity to the Christians was unjust, and little-minded; but it must not be forgotten that the *professing* Christians were then, as now, pre-eminent for strife, and enmity, and bitterness amongst themselves; denouncing, and dooming to damnation their fellow professors, for presuming to think or hold *speculative* points of doctrine different from their own; that then, as now, there were adverse ecclesiastics, ready to sway and direct their blind and ignorant followers, to support or overturn the Ruler, as it suited their respective designs; and that the monarchs of those days, as well as the governments of the present, guided solely by considerations of public security and domestic peace, should use repressive measures, more or less stringent and severe, as circumstances may require. In his war with the Persians he was mortally wounded, June, A.D. 363, and the morning after his death was succeeded—

A.D. 363.—By Jovian, the commander of the body guard, a zealous Christian, fond of “woman, war, and wine.” He reversed all the edicts of Julian, restored the Church to its property and possessions, was the especial favorite of St. Athanasius, and the restored bishops, although he proclaimed universal toleration to all pagans, save those who practised magic. In February, A.D. 364, he ate a hearty supper on the frontiers of Bithynia, was found dead in his bed the next morning, having reigned not eight months, and was succeeded in—

A.D. 364.—Valentinian, a Christian soldier; brave, of chaste and temperate habits, but uncultivated mind, and at times choleric, cruel, and addicted to the grossest debaucheries; was elected at Nicæa, marched to Constantinople, where he presented his brother Valens to the army as his colleague in the empire. They reformed the administration, and in the spring of A.D. 365,

they made a formal division of the empire. Valens the East, and Valentinian the West. They parted, and never met afterwards. Procopias was persecuted, rebelled, seized on the palace and government at Constantinople, and assumed the purple. The next year treachery betrayed him to Valens, who immediately struck off his head and those of his two traitors. Valens was an Arian; the rack, torture, and cruelties ensued; he spared not age, sex, or rank, and the so-called *orthodox* clergy came in for their share. Valentinian in A.D. 369, associated his son Gratian, a boy then nine years of age, in the empire of the West, which was disturbed by inroads and invasions in Gaul and Britain, and revolts in other parts of their dominions. In a violent passion with the Quadan ambassadors, he burst a blood vessel, and died near the site of the present city of Presburgh.

A.D. 375—Gratian, not yet 16 years old, succeeded, and was joined with his uncle Valens in the Empire, and associated with them his half-brother, Valentinian II., a child 4 years old. After three years, Valens, it is supposed, fell in a battle of the Gothic war, near Hadrianople.

A.D. 378.—Gratian and Valentinian II. Gratian raised the young Theodosius to the purple, as Emperor of the East, and he having overcome the Ostrogoths, received them into his service.

Gratian was gentle, feeble, and imprudent. The army in Britain revolted, and proclaimed Maximus emperor, and the troops of Gaul declared for him. Gratian fled, and was slain at Lyons in 383; but whatever may have been the faults or follies of Gratian, he appears to be the only honestly sincere Christian emperor, for on his accession at the age of 16, he not only conscientiously refused the dazzling insignia of the heathen Pontifex Maximus, but he prohibited the Pagan rites and ceremonies, and abolished the rights, honors, privileges, and immunities of its priesthood; devoting and transferring their revenues to the necessity of the state and the "Christian" Church.

A.D. 393.—Theodosius, Valentinian II., and Maximus, ruled in a treacherous peace with each other for four years; when

in 387, Maximus not content with the empire of the West, thought to deprive the boy emperor Valentinian of Illyricum, Italy, and Africa; and compelled him, his mother, and his sister, the beautiful Galla, to fly from Milan to Aquileia, and thence to Thessalonica, where Theodosius visited them, married Galla, and took the field against Maximus; who, in his turn, fled to Aquileia. Theodosius hotly pursued, had him dragged forth, and his head struck off.

A.D. 388—Valentinian II., sole Emperor of the West, under the guardianship and protection of his brother-in-law Theodosius, who in A.D. 389 entered Rome in semi-triumph. The next year an atrocious deed was perpetrated by an emute at Thessalonica, for which Theodosius resolved to take a signal revenge, and gave orders accordingly; which he repented, and thought to recall, but it was too late; for an indiscriminate massacre of a least 7,000 persons was the consequence of the too ready military execution of his hasty orders. The intrepid and wily St. Ambrose was then Archbishop of Milan, and he thereupon wrote to Theodosius, pretending he had been warned in a vision not to offer the *oblation* in his name or presence, and cautioned him not to receive the *Eucharist* with his blood-stained hands. Theodosius lamented his offence, and proceeded to the cathedral of Milan, to perform his devotions. St. Ambrose met him, and opposed his entrance at the porch; compelled him to a public penance; and the Emperor of the Roman world, denuded of Imperial Robes, presented himself in the midst of the church, and knelt as a suppliant, soliciting, in tears, a pardon for a sin which he had repented of both before and after it was unwittingly committed in his name. The holy saint and wily priest saw his advantage, kept the penitent for eight months to his duty before he was restored to "the communion of the faithful." To conciliate the "Church," he promulgated various edicts against "heretics." The Roman senate, still chiefly pagan, sought his permission to restore the Altar of Victory, but the wily saint would not permit him, and induced him to pardon a set of fiery zealots who burned a Jewish synagogue.

The highest civil officers of the state he dignified with the title of "Cardinals," and was so far, the prototype of Gregory I.

It is said he converted Rome to Christianity. It is true he instituted the office of "Inquisitors of the Faith;" but when we see him a denuded and degraded postulant under the rod of Saint Ambrose in the Cathedral of Milan, and remember his edicts against so-called "heretics," and indulgence to incendiary zealots, he shines but as a superstitious, terror stricken, and benighted bigot, and both he and the wily Saint but as prototypes;—he, of the similarly degraded Emperor, Henry IV.; and Ambrose, of the famous Hildebrand—Pope Gregory VII., A.D. 1078.

Arbogast, an ambitious barbarian, in command of Valentinian's troops, ambitioning empire, corrupted them, and surrounding Valentinian with his creatures, held him almost a prisoner in the palace of Vienne. Valentinian called him to his presence, and presented him with his written dismissal; Arbogast tore it before his face. Valentinian wrested a sword from one of the guards, but was prevented using it. In a few days after, 15th May, A.D. 392, he was found strangled. Arbogast, to screen himself, set up the rhetorician Eugenius, as his imperial puppet—Eugenius, thus the prototype of Alexander II. P.M., 1061, page 119—Theodosius dissembled for a while, but on the 6th September, routed his army, put Eugenius to death; and Arbogast slew himself. Theodosius survived his victory but five months. Dropsy, superinduced by sensual repletion, seized on him at Milan, where he died, January, A.D. 392, after dividing the Empire between his two sons, under the guardianship of his nephew-in-law, Stilicho, a most able general and statesman. To the elder, Arcadius, he gave the East, and to the younger, Honorius, a boy of eleven, he gave the West.

With Theodosius ended the unity of the Roman Empire as regarded the East and West. It was in his reign that the Roman heathen system of Idolatry was permanently suppressed, and supplanted by that of the Roman apostate Christian; but neither by this change, nor by the edicts or decrees of Gratian, or Theodosius, was the "deadly wound inflicted on the beast."

A.D. 395.—Honorius, when he was yet but fourteen years old, was betrothed to his relative Maria, the daughter of Stilicho, but in ten years after she died unwedded. Honorius was utterly

devoid of talent and energy. In A.D. 402, on the approach of Alaric, king of the Visgoths, he fled from Milan, and shut himself up in the town of Asti in Liguria, where he was closely besieged by Alaric, when Stilicho hastened thither to relieve him. In A.D. 404, Honorius and Stilicho entered Rome in great pomp, and he has the honor of an edict abolishing the inhuman combats of the Gladiators, which the apostate Christianity of the "second beast" cherished under the so-called "Christ's Vicar upon earth."

The reign of Honorius was one of trepidation :—the seat of government was removed to Ravenna, then on, but now about four miles from the Adriatic. In A.D. 406, Radagaisus led 200,000 fighting men, with their wives, children, and slaves, into Italy. In A.D. 407, the Roman army in Britain revolted, and invested another Constantine, a private soldier, with the purple ; who in A.D. 408 made himself master of Spain. A hollow alliance between Stilicho and Alaric, and the latter made a very heavy demand for very doubtful services ; and Rome was obliged to pay 4,000lbs. of gold. Olympius, a general, the protégé of Stilicho, and an ingrate hypocrite, secretly sought to undermine his benefactor, by representing to the imbecile Honorius, that Stilicho had designs upon his throne and life, and the sanctimonious miscreant had all the friends of his patron massacred at Pavia. Stilicho took sanctuary in the Church of Ravenna, but the *worthy* Bishop gave him up, and he no sooner crossed the threshold than his head was struck off ; his son put to death, and his daughter Thermantia, who like her sister, was the virgin wife of Honorius, was divorced. In two months after, the intrepid Alaric appeared before the gates of Rome with 80,000 men. Two Senators were sent out to his camp ; they spoke magniloquently of the power, dignity, and number of the Roman people, and bid him prepare to battle if he did not grant reasonable terms. Alaric laughed, and replied, "the thicker the grass, the easier cut." The boastful Romans were glad to compound for 5,000lbs. of gold, 80,000lbs. of silver, and 8,000lbs. of pepper ; 4,000 silk robes, and 8,000 pieces of scarlet cloth. With this booty, Alaric led his troops, then

increased to 100,000 men, to winter in Tuscany. Olympius was, in his turn, obliged to fly the court, and Gennerid took his place at the head of the army.

Matters became still more unsettled, and in A.D. 409, Alaric again marched on Rome, took possession of the corn port and granaries of Ostia, by which he could at any time inflict famine on Rome. Reduced to this strait, the senate, at his dictation, invested the Prefect Attalus with the purple, who insisted on his resignation. The insolence and imprudence of Attalus provoked Alaric, and he publicly stripped him, and sent his crown and robe to Honorius, as pledges of faith and amity. He then advanced on Ravenna ; but Sarus, a Goth and general in the service of Honorius, sallied forth and cut to pieces one of his divisions. A herald declared that Honorius would never be reconciled to the Invader of Italy. Alaric, intent on vengeance, led his forces once more to Rome, and in August, A.D. 410, it suffered all the horrors, ravages, violence and atrocity of a stormed and invested city. Thousands were compelled to fly ; and vast numbers were reduced from affluence and independence, to poverty and slavery. For six days, the capital of the world was a prey to the soldiery, when Alaric led them southward, and prepared to conquer Sicily, and then Africa ; but a storm destroyed his transports, and premature death ended his visions of conquest and dominion. He was succeeded in his kingdom by Adolphus, who effected a treaty with Honorius ; and in A.D. 412, the Visigoths, after an occupation of four years, evacuated Italy. No sooner had they departed, than Count Heraclian became a rebel, and in A.D. 413 assumed the purple, sailed from Africa, and entered the Tiber. On his road to Rome, he was met, defeated, and fled to Carthage ; there he was dragged from the Temple of Memory, and beheaded. Adolphus, in his character of Roman general, was, in his career of the victory, cut off by the dagger of an assassin, and was succeeded in his throne by Singaric, who in seven days met the same fate, and was succeeded in his kingdom and command by Wallia, who in four years restored Spain to the Empire. The other portions of the West, and Britain, assumed independence ; and the

contemptible and imbecile Honorius, after an inglorious reign of twenty-five years, died of dropsy, and was succeeded by his nephew, the son of his half-sister Placida, the daughter of Theodosius by his second wife Galla.

A.D. 428.—Valentinian III., a boy only four years old. His mother Placida, in his name, governed the remnant Empire for twenty-five years. Ætius, supported by 60,000 Huns, dictated terms to Placida, and under the title of Patrician, and having the command of the whole army, he ruled the empire in A.D. 439.

The mighty Atilla was then monarch of Hungary. In A.D. 451, he overran Belgium and France, and sacked their towns and cities, except Paris and Troyes, which were protected by either "the favor of saints" or the strength of fortifications.

Ætius and Theodoric prepared to oppose him ; the armies met on the plains of Châlons ; the battle was long and bloody ; and Atilla was forced to retreat ; the allies broke up, separated, and retired, which proved fatal to the empire, for in A.D. 452, Atilla, having been again refused the princess Honoria, and her possessions and treasures, advanced on, and after a three days' siege, stormed and carried the important city of Aquila ; and all the cities north of the Po, submitted, or were taken. Ætius sought in vain to retard his course. Valentinian fled to Rome. Bishop Leo I.—the so-called "*Saint Leo the Great*" was with two of the chief senators, sent to conciliate Atilla, who consented to retire, on receiving an immense sum as the dower of Honoria ; but the next year he burst a blood vessel in his lungs, and was suffocated in his own gore ;—the result of a drunken debauch ; and his empire fell to pieces. In A.D. 454, the cowardly, worthless, dissolute, contemptible, and treacherous Valentinian stabbed his best friend Ætius, and became abhorred by the people. He betrayed and violated the chaste and beautiful wife of the senator Petronius Maximus, to whose just vengeance he fell by the ready swords of two of Ætius' late guards, and was in the empire succeeded by, in—

A.D. 455.—The "dishonored" Maximus, whose wife conveniently died, when he forced Valentinian's widow, the

Empress Eudoxia to marry him. To revenge this violence, she sent an invitation to Genseric, who, with a numerous army soon entered the Tiber. Maximus attempted to fly, but he was detested, and slaughtered by the people in the streets, and his mangled corse was flung into the river, after a reign of less than two months. As Genseric approached the city, he too was favored by a visit from "Saint Leo the Great," at the head of the Clergy; Genseric dissembled, and gave up the city to pillage for fourteen days; even the churches were plundered, and the Empress Eudoxia, her two daughters, and thousands of other captives, were sent off to Africa.

A.D. 456.—A vitus, of Auvergne, a senator, assumed the purple. He was hated as a foreigner. Count Ricimer, a Goth, ordered him to resign. The senate voted his death, and he was murdered on his way to his "native air." As Ricimer could not mount the throne, he governed Italy under the title of Patrician, and raised to the purple his intimate friend in—

A.D. 457.—Majorian, a man said to excel in every virtue all who had ever swayed the Roman sceptre. He sought to restore the empire; but the depraved and degenerate Romans hated him for his virtues, and by a conjuncture of adverse circumstances and treachery, he was forced to abdicate 7th August, A.D. 461, and in five days after died of dysentery—it is said.

A.D. 461.—Severus, an obscure creature, of mean origin, a puppet raised to the throne by Ricimer, who in his name for five years governed Italy, being then all that remained of the Roman world. Meantime, Genseric, by his piratic forces, ravaged the coasts of Italy, and Ricimer was obliged to seek the aid of Leo. I., Emperor of the East, who promised it on the condition that Authemius should be appointed Emperor of the West.

A.D. 467.—Authemius, on arriving at Rome, gave his daughter in marriage to Ricimer; but their friendship did not last, for in A.D. 471, the latter left Rome for Milan. Civil war resulted in A.D. 472. Ricimer attacked, and after a siege of three months, stormed and pillaged Rome; ordered his father-in-law to be put to death, and died himself in forty days after.

A.D. 472.—Glycerius, a soldier, was then invested with the purple, but found himself unable to retain it, and gave it up to become Bishop of Salona. When Zeno, Emperor of the East, conferred the sceptre on Julius Nepos, who, on the revolt of the barbarian troops under Orestes, abandoned the empire, and fled to Dalmatia. Orestes then raised his own son to the throne in—

A.D. 476.—Romulus Augustus, or Augustulus. Orestes, his father, governed in his name but for a brief space, for his troops required a *third* of the lands of Italy to be divided amongst them, a demand which Orestes at once refused. Odoacer, one of his generals, then proposed to the soldiery, that they should join with him to compel it. They did so, stormed Pavia and put Orestes, the last *executive* “head” of the beast to death. This having been done by Odoacer and the soldiery, is a literal fulfilment of the prophecy,—“And the great city was divided into *three* parts, and the cities of the nations fell.”—(Rev. xvi. 19) They then wrested the sceptre from Augustulus, made him doff the purple, but pensioned him off on 6,000 pieces of gold annually; and thus ended the Empire of the West, as foretold by St. John, (Rev. xiii. 3,)—“And I saw one of his heads *as it were* slain to death; and his death’s wound was healed.”—Literally, as in verse 10,—“He that shall kill by the sword,” or soldiery; “must be killed by the sword, or soldiery.” The last of the six heads, being thus pensioned off, is a lively prototype of the manner of getting rid of the “Image” or second beast, as has been proposed by the Emperor Napoleon III. to Pio Nono, Pontifex Maximus! Then reigned from—

A.D. 477.—Odoacer as “Patrician” of Rome” for eighteen years, when in A.D. 495, he was defeated and killed, and his kingdom overthrown.

Under the feeble sway of the late Emperors, the tyrannical and villanous misrule, the domestic exactions of them and their favorites; the wretched Romans—Italians—with their long boasted liberty almost annihilated, their laws disregarded, themselves harassed, impoverished, and starving; and their country overrun by bands of robbers, envied the condition of even the slaves under the Gothic nation, and yearned to place

themselves under the sway or rule of any chance comer likely to afford them, as a people, *not* as a Nation, shelter or protection from further evils, that they gladly threw themselves under the shield of Odoacer, as king of Italy, who was the prototype of the present Victor Emmanuel. Odoacer, as king of Italy, and Patrician of Rome, made no change in the laws of Rome.

In A.D. 489, Theodorick persuaded by Zeno, the then Emperor of the East, made preparations to invade Italy. He did so, and as the vassal of Zeno, Theodoric reigned as king of Italy, and for a portion of his reign he followed the same line of policy respecting the laws of Rome; but in A.D. 498, which by reason of the error of four years in the common chronological account, should be given as A.D. 497, Theodorick laid the foundation of a new Ostrogoth kingdom; which with Italy comprised Rætia, (part of Switzerland and the Tyrol) Vindelicia (part of Bavaria and Suabia,) Noricum, (Saltzburg, Stiria, Corinthia, Austria,) Dalmatia, Pannonia, (farther Hungary, Slavonia,) and Dacia beyond the Danube, (Transylvania, Walachia.) This Kingdom came to an end A.D. 554.

Thus, as foretold by St. John, (Rev. xiii. 5,) the First Beast's power "to continue forty and two months," was fulfilled and accomplished in A.D. 503—true chronology, 507; which period added to 753 before the Christian era, gives the exact "one thousand two hundred and three score days," or 1260 years throughout which, "he exercised power over all kindreds, "tongues, and nations, so that all the world wondered and "worshipped, saying, who is like unto the beast; who is able to "make war with him?"

A.D. 554.—The Ostrogoth kingdom formed the "seventh" head of the Beast. It lasted about fifty-seven years, and so was fulfilled the prophecy of St. John, (Rev. xvii. v. 10,) "And when he cometh, he must continue a short space."

From A.D. 554, for fourteen years, Narses, one of the generals of Justin II., Emperor of the East, governed Italy, not as a kingdom, but a province for him. Then in—

A.D. 568.—Albionus, king of the Lombards—German newcomers, who had established themselves on the banks of the Po—

made himself king of Italy, and in A.D. 571, had his throne, and held his Court at Pavia, where, having in one of his revels, compelled his Queen Rosamond, daughter of Cunemund, king of the Gepidæ, to drink wine out of a cup made of her father's skull, she murdered him. He was succeeded by Clephis, a cruel and depraved monarch, who was murdered in A.D. 574. Then succeeded ten years of anarchy, during which, in A.D. 580, the Latin language ceased to be spoken in Rome, and the Italian was substituted.—(see page 111.)

A.D. 584.—A totally new kingdom and dynasty arose ;—The Lombards having then raised Autharis to the throne of the Northern Provinces of Italy, which dynasty continued to reign in those provinces for 160 years ; which demonstrates that “the deadly wound” of the “sixth head” was never healed by the coming of the seventh ; for the “seventh head” never held Imperial sway, nor rejoiced in the Heathen title of “PONTIFEX MAXIMUS,” which Heathen title, was A.D. 606-7, conferred by Phocas, the Emperor of the East, on, and assumed by Boniface III., as the *first* Pont. Max. of the “second beast,” which thenceforward became the “IMAGE” of the “first beast,” when and when only the “deadly wound was healed” in *this* the “eighth head,” which is “of the seven,” or, in other words, was to succeed the “seventh head,” and “to go into perdition.” (Rev. xvii. 11.)

Behold, I have shewn you that the political character of this “First Beast” was from the foundation of Rome to the “deadly wound,” one of aggression, plunder, fraud, aggrandizement, war, and violence. All its chief governors claiming and bearing the priestly title of Pontifex Maximus, many of them claiming and accorded divine honors. Its victors enjoying triumphs and ovations, wherein they exhibited their unhappy captives—kings, princes, and nobles, led about in chains linked to their chariot wheels. Torturing minds and bodies, and enslaving millions. The honor of their Heathen Deities—images—and the promulgation of their unholy religion, and its blasphemous rites and ceremonies, made the pretext for human persecution, and the sanctimonious excuse for the most cruel, wanton and

bloody acts and deeds that ever stained fallen humanity. That the individual character, and the personal acts of some of *its* "most holy fathers," were good, great, estimable, pure, noble, and heroic, and such as to excite and deserve the respect and admiration of mankind, is beyond question ; whilst those of many others of *its* "Pontifices Maximi," exhibit them but as the veriest miscreants steeped in cowardice and cruelty ; sordid meanness, intemperance, exaction, treachery, and fraud ; bigotry and blasphemy ; rapine, murder, bigamy, rape, adultery, incest, sodomy, and every other licentious depravity and vice which can render man offensive to his Maker. But have *they* not *their* reflex in the "Second Beast ;" their "Image" in the Papacy ? We shall see !

CHRISTIANITY.

The Advent of THE LORD'S CHRIST, THE PRINCE OF PEACE, was at a moment of profound political calm ; and was announced and witnessed by the most extraordinary and stupendous manifestations. At that moment, the Delphic Oracle of Apollo became dumb ; Octavian Augustus, the Emperor and Pontifex Maximus of Rome, and the great votary of Apollo, sent specially to enquire from the Oracle itself, the reason of its silence, and the Oracle itself replied that—

“ In Judea, a child was born, who was the supreme God, and had commanded him to depart, and return no more answers.”

Now, behold at the same time, an Angel from the throne of God, announced to the Shepherds, “ I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a SAVIOUR which is CHRIST THE LORD.”

And suddenly there was with the Angel a multitude of the heavenly host, praising GOD, and saying,—“ Glory to GOD in the highest, and on earth peace, good will towards men.”—(Luke ii. 10, 11.)

A bright particular star from the external creation ; and the “ Wise-men ” from the East, came to Bethlehem, to worship and adore ; presenting to HIM “ gifts ; gold, and frankincense, and myrrh.”—(Matt. ii. 1-12.)

Thus, the Son of Perdition, the Empyrean Intelligences, Organic Nature, and Human Wisdom testified the fact that THE INCARNATE CHRIST was born into the World in Bethlehem of Judea.

The NATURE, and the History of pure and simple Christianity up to the year A.D. 96, is best found in the New Testament, or

"second Witness." During that period, by the travels, the epistles, the preaching ; and the miracles of the Redeemer and His Apostles, and those commissioned by them, the light of "glad tidings" or Gospel truth ; and the Divine Attributes of THE TRINITY—"FATHER, SON, AND HOLY GHOST," manifested in, 1st—Eternal existence ; 2nd—Supreme Glory ; 3rd—Consummate Wisdom ; 4th,—Almighty Power ; 5th,—Sublime Righteousness ; 6th—Universal Love ; and 7th—Infinite Mercy. The seven spirits of God, preached by the LAMB, and sent forth into all the earth, (Rev. v. 6,) were revealed, spread, and proclaimed to fallen man throughout and beyond the Roman empire. Christian Churches—*Communities*—were established in Palestine, Syria, Natolia, Greece, Italy, Africa, the Islands and coasts of the Mediterranean sea.

It had Deacons, Elders, and Bishops ; but *no sacrificing Priests*. Its church discipline was simple ; without arrogance, and conformable to the precepts of its HOLY FOUNDER, and the lowly condition of the vast masses of its humble followers. Its sublime and simple truths, leaving nothing in doubt, and revealing without sophistication, speculation, or mystery, the GODHEAD thus :—

THE FATHER, *supreme*, as Creator of all ; Ineffable and veiled in glory from mortal vision, whilst His attributes were manifested to the World by the works of His creation.

THE SON, the WORD ; pre-existing before all worlds ; THE ONLY BEGOTTEN of THE FATHER alone, GOD INCARNATE ; manifested as GOD, THE LORD'S CHRIST ; whose coming was attested by *Three Witnesses* ;—*Visibly*, by the HOLY GHOST descending in the form of a *Dove*, and abiding upon Him :—*Audibly*, by the voice of the FATHER from Heaven, saying—" *Thou art my beloved Son* in whom I am well pleased :—and *Legally*, before the Priests and Levites—Pharisees ; by the Declaration and Testimony of the then living and acknowledged prophet of God,—*John the Baptist*, "than whom there had not risen a greater,"—(Matt. xi. 11,) and who on the next day exclaimed, "Behold the Lamb of God, which taketh away the "sin of the World ;" and said, "I saw the SPIRIT descending

"from heaven like a dove, It abode upon Him ; I *saw*, and bare
 "record that THIS is the SON of God."—(John i. & xvii. 5 & 24)
 And—

THE HOLY GHOST, of THE FATHER and THE SON.
 "THE COMFORTER," the "Spirit of Truth,"—(John xv. 26.)
 The Eternal, consonant, and united WILL, and the direct
 MEDIUM : GOD, visibly manifested to man on very many
 occasions. Thus—

1st—In A.M. 3402, or 589 years before the Incarnation,
 when the idolatrous king Nebuchadnezzar saw HIM in the like-
 ness of the SON of GOD, walking with Shadrach, Meshach, and
 Abed-nego in the midst of the fiery furnace.—(Dan. iii. 25.)

2nd—A.M. 4,000 when on the Annunciation, 25th March,
 by the Angel Gabriel ; HE, THE HOLY GHOST came upon, and in
 the *power* of the HIGHEST, overshadowed in the 34th year of her
 age, the matured mind, the obedient heart, and pure womb of the
 highly favored and blessed Virgin of Nazareth ; Mary, the
 daughter of Joachim and Anna.--(Luke i. 25.)

3rd—A.D. 30. When HE descended in the form of a Dove
 from Heaven, and abode on the REDEEMER.—(Matt. iii. 16.)

4th—A.D. 5th April, 33. When CHRIST, after His
 resurrection had ascended to HIS FATHER, and returned, and
 went to the "Brethren" in Galilee, and there breathed HIM
 forth on the Apostles, and said, "Receive ye the HOLY GHOST ;"
 and gave them *liberty to forgive*, or *exclude* from their society
 those of the brotherhood who in word or deed should offend, or
 bring odium on the community, (John xx. 17, 22, 23) as the
 Corinthians afterwards did in A.D. 59, by the advice of St. Paul,
 in the case of the incestuous person—"Therefore put away from
 among yourselves that wicked person."—(1 Cor. v. 1, 13.)
 And in A.D. 60, "forgive him and comfort him."—(2 Cor. ii. 7)

5th—A.D. 22nd May, 33. Audibly and visibly, when
 coming from heaven in sound as a rushing mighty wind, HE
 appeared as cloven tongues of Fire, and rested on *each* of the
 Twelve Apostles, as they sat at the Feast of Pentecost, at
 Jerusalem, eight days after the final ascension of CHRIST at
 Bethany.—(Acts ii. 2, 3.)

6th—A.D. 41. When in Cæsarea, HE was “poured on the GENTILES, as on the Apostles at first;” and Cornelius and his company, commenced speaking and praising God in various languages.—(Acts x. 44.) And—

7th—A.D. 56. When St. Paul, baptizing at Corinth, laid his hands on them, the Holy Ghost came *invisibly* on them, “and they spake with *Tongues* and *prophesied*.”

The FOUNDATION for the *true* Christian creed, was laid by the REDEEMER himself, declaring, as set forth by His beloved disciple, (John x. 29, 30) “The FATHER is *greater* than ALL.” “I and the FATHER, are ONE:—(xiv. 28,) “My FATHER is *greater* than I:”—(xv. 26,) “But when the COMFORTER is come, whom I *will send* unto you, from the FATHER; even THE SPIRIT OF TRUTH which *proceedeth* from the Father.

HE, THE LORD’S CHRIST, thus declared the CREATOR pre-eminent, HIMSELF subordinate to the FATHER. The HOLY GHOST, as *proceeding from* The FATHER; but subordinate to The FATHER and The SON; as THEIR Minister, and sent by THEM. And HE establishes THEM a TRINITY, Three persons, of one and the same Divine essence; never to be divided in religious holy worship, and limiting it to THEM alone, when HE said to His Apostles, (Matt. xxviii. 18, 19,) “All power is given unto ME in Heaven and in Earth. Go ye, “therefore, and teach *all nations baptizing* them in the Name of “The FATHER, and of The SON, and of The HOLY “GHOST.”

CHRIST had declared to Nicodemus (John ii. 16) that “GOD so loved the *world* that HE gave His *only begotten* Son, “that *whosoever* believed on HIM should *not perish*; but have “everlasting life.”

Christ, by His sacrifice, had testified, that the FATHER had so loved the World, that HE gave His only begotten Son to satisfy Eternal Justice in Righteousness.—That the SON had so loved the World; that HE took man’s *nature* and *sins* upon HIM, and offered up His Life as a *sacrifice*, and an *oblation* to purify fallen man from human transgression.—That The HOLY GHOST, the SPIRIT OF TRUTH, had so loved the World, that

HE came from the FATHER to testify of the SON, CHRIST JESUS; to call sinners to repentance, to establish and maintain a *community* between the Just, and the justified.

The Disciples of JESUS had witnessed HIS *death, resurrection, and ascension*. They had learned that the Jews had mistaken HIS words, when HE said "Destroy this Temple, and in three days I will raise it up." They could not but remember how they, themselves, had mistaken HIS words, when he had said, "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod."—(Mark viii. 15.) And when they found that they, *physically*, had neither eaten HIS body, nor drunk HIS blood; they saw that they, like the other Jews, had themselves, in that also, misconceived HIS meaning. When CHRIST breathed on HIS Disciples, the HOLY GHOST had opened their understanding, and they then perceived, knew, and felt, that *they*, and the whole human race, had participated in, and would for ever and eternity, *partake* of the REDEMPTION purchased by that ONE oblation. *They could not* mistake their commission:—To declare the GODHEAD, to explain HIS Attributes;—to preach CHRIST crucified;—To manifest by miracles the operation of the SPIRIT OF TRUTH;—And to *baptise* ALL NATIONS in the NAME of the FATHER, and of the SON, and of the HOLY GHOST.

A Revelation so stupendous, recondite, and mysterious, yet beyond doubt: And a Doctrine at once so simple, so sublime, and so explicit; connected with the well attested fact, that CHRIST JESUS of Bethlehem, the LORD'S CHRIST, *had suffered*; had given HIS Life as a ransom for the world; had risen from the dead; had ascended into Heaven; and there liveth for ever to make intercession for man; carried conviction to the human soul; and the great masses of the Christian Church continued to acquire strength and numbers under every kind of oppression and persecution, both from their elder brothers, the Jews; and from the idolatrous Heathen; so that by the end of the second century, Christian congregations, and their humble places of worship, were found in all the provinces of the Roman Empire. And by the end of the third century,

one half the Roman Empire, its legions and cohorts ;—The neighbouring Nations and their armies *professed* the belief. And then was fulfilled what was spoken by the Prophet a thousand years before, saying, “ The *abundance* of the sea ;” that is, the majority of many peoples, “ shall be converted unto thee.” “ The Forces ;” that is, the armies “ of the Gentiles shall come unto thee.”—(Isaiah LX. 5.) So that the *profession* of Christianity might be said to represent the “ EARTH ” literally ; as by “ the Key ” it will be seen that the term EARTH, symbolically means the people, or more humble classes, subjects of a state or empire. It was out of *this* EARTH St. John beheld the “ *Second Beast* coming up.” For—

Whilst the *profession* of Christianity was thus gaining in strength and numbers, it was losing in purity. Many of the rich, the learned, and the powerful had become, or pretended to be converts to its Holy Truths. Proud, wily, and ambitious spirits found its strength, its influence, and its numbers might be made to minister to their aggrandizement. The innocent, and the lowly became the unconscious tools of the designing and the vile. The leaven of hypocrisy, deceit, wiles, pride, and sinistry had spread : Speculative ideas and questions on the creation ; and on the nature, the cause, the existence, and the co-existence of the correlative persons of THE GODHEAD :—Questions hidden and withheld from human ken to solve, were broached. Twenty-eight different species had arisen. Mental presumption could no further. Discussions, controversies, and contentions, were rife and fierce. Casuistry did its part. Christian love was turned to demon hate. Simplicity and truth were distorted. Pretended traditions usurped the Text ; mystified the Mercy, and made void the Commandments of God.

SATAN, AND THE SECOND BEAST.

Thus have I shewn thee the Earth, whence sprung the "Second Beast." And now behold Satan.

The Devil ; the Spirit of Evil—Lucifer : glistening, but dismal : proud of his bad eminence ; envious of the Spirit of Truth ; antagonistic and anxious to *appear* greater.—Pride, his crime ; his snare ; and his condemnation ; sank, fell, and was cast out with all his kindred spirits, incorporating pride, envy, hatred, malice, fraud, intolerance, and cruelty.

Such "the Earth," and such "Satan" of the Apocalypse.

Come now, and I will shew unto thee "THE SECOND BEAST," which St. John (Rev. xiii. 11, 12,) says he "beheld coming up out of the Earth ;" the Beast that "had two horns like a lamb, and spake as a dragon ; that exerciseth all the power of the *first* Beast in his presence, and causeth the "Earth, and them which dwell therein, to worship the first "Beast, whose deadly wound was healed."

Behold now ; even in A.D. 82, whilst THE LORD'S CHRIST was yet with HIS disciples ; the spirit of pride and rivalry manifested itself amongst even the Apostles ; For they, as they went by the way to Capernaum, disputed among *themselves* who should be greatest.—(Mark ix. 34—Luke ix. 46.) And again, on the 2nd April, A.D. 83, when they had eaten "The Last Supper" with THE REDEEMER in "the Passover ;" and the LORD'S CHRIST, had with *praise* to "THE FATHER, given the symbol of breaking bread," as a *sign* whereby they were to know or recognize HIM.—(Luke xxiv. 35.) For ever to remember HIM.—(Luke xxii. 19—1 Cor. xi. 24.) For ever to declare and shew HIS death : not to *Exhibit*, *hawk about*, or *distribute* HIS *body* ; but to bear witness of HIS death till HE come.—(1 Cor. xi. 26.) And for ever to be able to recognize those of the Communion, the *joint heirs* with Christ ; the

Children of God, throughout, the world. (Rom. viii. 17.) And which the Apostles were in the habit and practice of doing in the year A.D. 60, when St. Paul and Timotheus; Sopater of Berea; Aristarchus and Secundus of Thessalonica; Gaius of Derbe; Tychicus and Trophimus of Asia, and others; after the days of Unleavened bread, came, on the first day of the week, together "to break bread."—(Acts xx. 4, 11.) Simply to break.

And when HE had, with *thanksgiving*, handed them, and they all drank of "the parting cup" of the *Fruit of the Vine*," (Luke xxii. 18) which "*Fruit of the Vine*," was not, and could only be the *symbol* of the blood; of HIS blood,—“the blood for many, being shed for the remission of sins.”—Matt. xxi. 28.) The blood then as yet being about to be *poured out*, SHED, not *drank*. The parting cup of "THE FRUIT OF THE VINE;" which HE commanded them, saying; "This do ye, as oft as ye *drink* it, in remembrance of ME."—(1 Cor. xi. 25) "A parting cup," of which they had no sooner partaken; than, instead of grace, love, and sorrow filling their hearts, there arose "a strife among them, which of them should be accounted the greatest."—(Luke xxii. 24) They all forsook him and fled. Peter blasphemed and denied him. So that neither the Bread nor the Wine taken from the hands of the REDEEMER *himself*, had conveyed any grace or virtue to even the Apostles.

In A.D. 54—St. Paul writes, "The mystery of iniquity doth already work."—(2 Thes. ii. 7.)

A.D. 58.—"There are some that trouble you, and would *pervert* the Gospel of Christ."—(Gal. i. 2.) "False Brethren," (ii. 4) "If ye bite and devour one another," (v. 15.)

A.D. 59—"There is among you envyings, strife, and divisions."—(1 Cor. iii. 3.) "There be divisions, there must be also *heresies* among you."—(xi. 18, 19,) "Eating the *bread*, and drinking the *cup* of the Lord unworthily."—(xi. 27, 29.) That is, with the like cannibal ideas, misconceived by the Jews, and even by the Disciples, as in John vi. 52, 60, *confounding*, and *not* discerning that THE INCARNATE CHRIST had, without mutilation or division of parts, ascended to, and for ever reigns with HIS FATHER in glory.

A.D. 60—"For such are *false* Apostles, deceitful workers, transforming themselves into the Apostles of CHRIST."—(2 Cor. xi. 13.) The same year, he praises the Romans, but cautions them against pride, &c., and says, "Now I beseech you brethern, "mark them with cause *divisions* and *offences* contrary to the "doctrine which ye have learned, and avoid them."—(Rom. xvi. 17.) Writing of the Romans to the Phillippians, he says—

A.D. 64—"Some preach CHRIST, even of envy and strife." (Phil i. 15.)

A.D. 64—"Beware of *Dogs*, beware of evil workers, beware of the Concision."—(iii. 2) That is, mixing Judaism with Christianity.

A.D. 64—"Let all bitterness, and wrath, and anger, and "Clamour, evil speaking, and malice, be put away from you." (Eph. iv, 31.)

A.D. 64—"Beware lest any man *spoil* you through philosophy and vain deceit *after the traditions of men*," beguiling to "VOLUNTARY AND VAIN HUMILITY IN WORSHIPPING ANGELS."—(Col. ii. 8. 18.)

A.D. 71.—"Prince" Titus, the son of the Emperor Vespasianus, after a long, protracted, bloody, and cruel siege, takes, sacks, and burns Jerusalem, slaughters 100,000 Jews, takes 97,000 prisoners, whom he sells as slaves to all nations. He thought to save the Temple, but it was destroyed by the soldiers; and thus was literally fulfilled the Prophecy of the Redeemer, A.D. 33, (Matt. xxiv,) and that by Daniel 600 years before, saying "The *People* of the PRINCE that shall come, shall destroy the City, and the *sanctuary*," or Temple.—(Dan ix. 26.) Mind how *literally* fulfilled:—The General is "*Prince*," not king, emperor, or beast! And as we look forward into the character of this "second Beast," or the proceedings of the Latin apostate Church, we shall find most amply and unmistakably fulfilled that symbolic portion of the Redeemer's prophecy which says, "Immediately after the tribulation of those days, "shall the Sun be darkened, and the Moon shall not give her "light, and the Stars shall fall from Heaven, and the powers of "the heavens shall be shaken."—(Matt. xxiv. 29.)

A.D. 90—"Even now, there are many Antichrists—They "went out from us; but they were not of us."—(1 John ii. 18, 19.) "Diotrephes, was evil, loved to have pre-eminence, prated malice," &c.—(8 John, 9.)

A.D. 96—The condemnation of the "ALPHA AND OMEGA," declared against the errors which were entertained by, or to disfigure the Church at Ephesus—at Smyrna—at Pergamos—at Thyatira—at Sardis—and at Laodicea.—(Rev. i. ii. iii.)

Here it would appear as if the Seven Churches of Asia were the especial objects of the Redeemer's care; that the Churches at, and of Rome were, or were to be, as an Establishment, past grace; "the Eighth head that goeth into perdition," (Rev. xvii. 11) "whose City was to become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. xviii. 2.) And whose part, by reason of its expunging the Book of Revelations from the Sacred Canon of the New Testament, under St. Felix II., A.D. 860, "God was to take out of the Book of Life."—(Rev. xxii. 19.) page 105. And it is to be borne in mind that the beloved Disciple was at that time in banishment at Patmos, and under the surveillance or espionage of the myrmidons of the Roman tyrant Domitian, and dare not allude to Rome by name. But in the seven Churches in Asia, were to be found not alone the pure gospel doctrines and Christian virtues which governed and adorned many of the brethren at Rome, to whom, and to whose successors the Voice from heaven cries "come out of her my people;"—(Rev. xviii. 4.) but the dangerous dogmatic errors, and diabolic vices, which to a great extent then did, and from thenceforth were to disgrace and characterize the Roman—Latin Churches, as may be seen by the allegorical "Jezebel," (Rev. ii. 20) suffered by the Thyatirans to teach and seduce the servants of Christ. That "Jezebel" symbolized the "Mother of Harlots" on the scarlet beast, (Rev. xvii) which was to be cast into a bed; into great tribulation; and whose children were to be killed with death; and which children, being of the household of Satan, were in the hour of temptation, which was to come on all the world, except the Church of Philadelphia, (Rev. iii. 10.) to "depart from the faith, giving heed to seducing

“spirits and doctrines of devils: speaking lies in hypocrisy; “having their conscience seared with a hot iron; forbidding to “marry, and commanding to abstain from meats.”—(1 Tim. iv. 1, 2, 8.) And to fall into and teach the wild, extravagant, and criminal opinions and infamous practices of the Nicolaitans, &c., as we shall see.

Behold, up to this period A.D. 96, all which has been written in the imagery of the Apocalypse of St. John, respecting the Beasts of Rome, was and is, as I have shewn thee, pure matter of History, eminently condensed, beautiful and profoundly true. All after this date therein, was, and is prophetic, God-taught, equally concise, sublime and true; and up to the present day, for near eighteen hundred years, has been, and continues to be perpetually, wonderfully, and literally fulfilled in the minutest circumstances, as will appear.

In A.D. 101—St. Clement I., a Christian Bishop in Rome, was martyred, and succeeded by Anacletus; who, it is said divided the city into Twenty-five parishes; which, if true, is the first recorded instance of “the Second Beast exercising” any “power of the First Beast before him or in his presence.”—(Rev. xiii. 12.)

A.D. 119—Alexander I., Bishop, introduced the Heathen exorcism, blessing, and use of *Holy* water; which is the second instance “of exercising the power of the First Beast,” and the first instance of making his “Image.”

A.D. 186—Telesphorus, Bishop, instituted the “Lenten Fasts,” and was so far at least, one of the “seducing spirits commanding to abstain from meats.”—(1 Tim. iv. 1, 8.)

A.D. 152—Hyginus, Bishop, assumed and was accorded the title of “Pope”—that of the Heathen sacrificing priest, or “father” of the Pagan immolation.—The third instance of “exercising the power,” and the second of the Image of the “First Beast.” Then began the second beast’s “horns like a lamb” to bud. Then this first of “Holy Fathers” put the LORD’S CHRIST at defiance, and disregarded HIS especial commands to HIS disciples, saying, “call no man your *father* upon earth; for ONE is your FATHER which is in Heaven;

neither be ye called masters, for ONE is your *master*, even CHRIST.—(Matt. xxiii. 9, 10.) St. Hyginus was beyond doubt an Antichrist.

A.D. 159—Pope Pius I. He would set rules for the Feast of Easter, which, up to this time, was kept and celebrated as the Feast of the Passover. The *right* of his doing so, was questioned by many, and a bitter strife and contention arose between the Greek and Latin Churches. Christian peace was sacrificed to obstinacy, rivalry, and dictation. The Greek would have it on Holy Thursday, the original day, and retain the Paschal Lamb. The Latin would have it on the Sunday following, and put away the lamb altogether. From A.D. 194, the dispute waxed warm, and with other vexed questions raged violently for 181 years, till the Council of Nice in A.D. 325.

During this period, the spirit of emulation, rivalry, and pride became rampant. The Bishops in the chief towns assumed authority, became *master* bishops, metropolitans, or Arch-bishops and Popes. What had been the once pure, holy, humble, and simple Church of Christ, presented the spectacle of a classified ecclesiastical oligarchy, with lofty Temples, and defined territory. Temples, which at and from the accession of Constantine the Great, became richly endowed, rivalled in splendour, wealth, grandeur, and profanity, those of the Heathen idols; of many of which latter temples, that oligarchy finally *contrived* to possess themselves; housed their worship therein; assumed the priestly and pontifical robes, ornaments and symbols of the Heathen; and began to blaspheme the ETERNAL, and to deny HIS CHRIST, by adopting and simulating the mummeries of the idols they were to displace, and to *replace*; and by embruing their hands in the blood of those saints and martyrs of Jesus, who otherwise unoffending, dared to differ from them in speculative opinions, in points of doctrine, or in Church discipline.

A.D. 251.—For fifteen months there was not Bishop or Pope in Rome; but this year there were two rival Popes, St. Cornelius and Novatianus—a Roman Priest, pronounced a heretic.

A.D. 812—St. Melchiades, Pope. This year Constantine the Great was, it is said, converted to Christianity, by seeing a flaming Cross in the heavens at noon, *under* the sun, with the words *τοῦτο νικά*—*Toutō nika*—By this conquer. Some say *above* the Sun.—(Eusebius, Milner's *Chu. His.* v. iii. p. 41.)

Some Atheists and Deists in every age pretend to doubt the fact altogether ; and even Mr. Thomas Keightley, in his *Roman Empire*, p. 818, says—"that no actual miracle was wrought, "we venture to affirm without hesitation, in accordance with "our fixed opinions on the subject." But I must beg leave to differ from his "fixed opinions," be they based on what they may.—It may be that 200,000 persons beheld the vision, and I cannot ignore the fact that each and every one of their souls was just as precious in the eye of the CREATOR as that of Constantine himself ; many of which souls were perhaps thereby converted, and it may be, all confirmed.

But did All those who beheld the miracle, comprehend the Inscription "conquer by this"? Numbers might, and doubtless did ; but neither the "BEASTS" *Pagan*, nor *Apostate* Rome could ! The *Christian* beholder did and must have understood the words "conquer by this," as literally meaning,—overcome the *world* by preaching the Righteousness of God :—Christ crucified, Brotherly Love, Christian Charity, and Universal Peace ! which were, and are the cardinal points and objects of Christ's mission ;—I cannot construe it otherwise—an Infidel or an Apostate might.

But whether the Cross were seen above or beneath the Sun ; of its veritable appearance, it would be utterly impossible for me to doubt the *miracle*, inasmuch as between the hours of 9 and 10 o'clock, in the Evening of Thursday, the 27th June, A.D. 1844, I, and many others with me, witnessed the appearance of the Ancient *Jewish* Cross ; covering the whole disk of the Moon.—Now mind, it was *not* the Latin Church Cross † but resembling the Greek Cross +, with all its arms of equal length, and bright as virgin gold. The *Fact* was noticed in the SAUNDER'S NEWS-PAPER, on Saturday, 29th June, 1844, and will be found in the 4th

col. 2nd page ;—in the DAILY FREEMAN'S JOURNAL of 2nd July, 1844, 6th col. 1st page ;—in the EVENING MAIL, of 5th July, 1844, in 5th col. 2nd page ; and in most of the Dublin and Provincial papers at the time :— Of the FACT then, there cannot be a doubt.

It was a truly *miraculous*, august, and wonderful phenomenon. I have ever since considered, and firmly believe it to be, a direct and unmistakable *Testimony* from the ETERNAL SUPREME not only of the Divinity of THE REDEEMER CHRIST JESUS INCARNATE, and of HIS having both *spiritually* and *physically* suffered ;—The *Divine Essence* having parted from HIS body on the Cross, when HE said “ Father into thy hands I commend my spirit ;” but that through that ONE oblation the righteous Justice of the FATHER was satisfied, and HIS Mercy secured ;—The Divine nature of the SON verified, and HIS love demonstrated— And the operation of the HOLY GHOST exemplified in the *manner* of its formation which was truly astonishing and miraculous ; and which no *natural* combination of organic matter could produce. Under its proper date and place I will fully describe the *manner* of its formation—give a vignetté of its appearance ; and further comment on its signification, and the extraordinary conjuncture of time and circumstances. (See pages 156-7.)

In some days after the vision, Constantine entered Rome in triumph, and was declared by the Senate Chief, Augustus, and Pontifex Maximus,—an office, then not altogether consistent with a “ converted christian,”—Highest Pope, *over* Bishop St. Melchiades ; who, if he felt any chagrin at a higher or superior VICAR in a “ converted ” Layman being placed above him, found it convenient, perhaps, to dissemble for a while ; for which, *perhaps* Constantine rewarded him in 313, by publishing an Edict of Toleration in favor of the Christians ; and as one good turn deserves another, we find Constantine in A.D. 314, attended by St. Sylvester, “ Pope,” and surrounded by bishops and priests took the field, and besought the God of the Christians to aid and assist them in the slaughter of their fellow men. Such an act might be deemed *expedient* and calculated to secure the favor of the *great Vicar* of the State, towards the little Vicar of the Church, That Church, which

however well it may have remembered the Traditions seems to have forgotten "the written words" of St. Paul to themselves, the Romans, against *expedient doctrine* "Let us do evil that good may come"—"Shall we continue in sin, that grace may abound?—God forbid!"—(Rom. iii. 8, vi. 1, 2.) But whether they did or not; The *lesser Vicar* Sylvester, seems to have turned it to account, for no sooner had that Oligarchy thereby secured the superiority in Rome under Constantine, than they prevailed on him to convoke the Council of Nice in Bithynia, Asia Minor, which met there in—

A.D. 325.—At that Council were assembled 318 Bishops, who condemned Arianism; manufactured twenty different canons; established the Nicene and Athanasian Creeds. There St. Sylvester and his party triumphed over their Grecian brethren, and fixed the celebration of Easter on the same day throughout Christendom. There, his "Holiness" and his party, contrary to the advice of St. Paul in A.D. 59—"To avoid fornication let every man have his own wife, and every woman her own husband."—(1 Cor. vii. 2.) And contrary to the Apostolic Church discipline, as set forth by St. Paul, A.D. 65, who in his first Epistle to Timothy, amongst other *qualifications* for the Ministry, makes *Marriage, and the prudent management of their own private houses and families*, a condition *precedent*, that before either the office of Bishop, or even that of Deacon, should be conferred by the congregation: the Candidate *should be married*, saying, "A Bishop *then* must be blameless, the husband of one wife; one that ruleth well his *own* house, having his children in subjection with all gravity: For if a man know not how to rule his *own house*, how shall he take care of the Church of God?"

The Deacons likewise were to be first proved; and both he and his wife found blameless, and faithful in all things. "Let Deacons" says St. Paul, "be *each*, the husband of one wife, ruling *their* children and their *own* houses well."—(1 Tim. iii. 2-14.) In opposition to that plain and unmistakable doctrine and Church discipline, the Pope and his party strenuously in this Council urged "the Doctrine of devils,—forbidding to marry."

Aye, and contrary to the words of Christ himself, "What therefore God hath joined together, let no man put asunder."—(Matt. xix. 6—Mark x. 9.) they even wanted to enforce the celibacy of the Clergy, by divorcing their wives; but which was rejected by the Council, at least so far as the then married clergy were concerned; for, in defiance of Pope "Saint" Sylvester and his party, the married clergy were granted "*permission to retain their wives*"!! Here, at this Council, was established the claim of the Pope and *his* party to the character of "seducing spirits," and to that of Antichrist, broaching the "Doctrine of devils."

On the authority of Eusebius, (lib. vi. c. 48) the Roman Church had in Rome about the middle of the Third century, 1 Bishop, 46 Presbyters, 7 Deacons, 7 Sub-Deacons, 42 Acolytes, 50 Readers, *Exorcists* and Porters, and—1500 widows. Now, the office of the *Acolythi*, as *accensores*, was to light candles; as *ceroferarii*, to bear about tapers at the festal processions, to present the cup or chalice of wine or water at supper, and to assist the bishop and priests in the ceremonies. The *exorcists* were employed in driving out demons from "blessed salt,"—"Holy Water,"—and "persons afflicted with insanity or epilepsy," &c., by "prayers, conjurations, charms, or reliques."

The Clergy had been parcelled out into deacons, priests presbyters, hierarchs, bishops, metropolitans, or archbishops, patriarchs, and popes; convents and nunneries were established. The priesthood were elevated above the laity; puffed up with the idea, they pretended to be a privileged and sacred order, and to be the *only* depositories of certain *very uncertain* "Traditions" from the Apostles, which "Traditions" they had even then, and afterwards fraudulently turned to a source of gain. They became the tyrants of the flock—"wolves in sheep's clothing;"—"creeping into houses, and leading captive silly women laden with sins, led away with divers lusts;"—(2 Tim. iii. 6,) and assuming an arrogant prerogative.

Such was the foundation—the Rock—on which the Roman pretended orthodox system was built, and whereby the "Latin Church" perverted the pure, the simple, and the holy worship of

the CREATOR into a splendid pantomime of antics and ceremonials ;—kissing and scraping ; bearing and burning candles ; swinging about incense pots ; bowing and genuflexions before the images of supposed saints, and the pretended relics of the garments and rotted bones of departed mortality :—

An abominable and idolatrous practice, defamatory and disgraceful to man ; offensive and revolting to God ; and condemned by the Council of Frankfort on the Maine in A.D. 794, under Charlemagne.

And by the second Council of Constantinople, under the Emperor of the East, Leo ; and by Stephen II. Pont. Max. in A.D. 754. But which was upheld, sanctioned, and ordained in A.D. 786, by Adrian, Pont. Max., who induced “ the fair Irene ” to convene a Council at Nice in A.D. 787, which Council determined that although *divine* honors were not to be paid to Images, they were to be honored by kissing, genuflexions, incense, and burning lights ; and ordained that relics should be retained and preserved in the churches : An infamous practice condemned by St. Paul.—(Col. ii. 6, 10.)

This Council was convoked by the beautiful, but infamous Irene, Empress of the East, who had poisoned her husband, had his two brothers executed, and had her own son murdered, after having had his eyes plucked out. It was called principally against, and to punish the Iconoclasts ; a Christian party which would not tolerate images in churches, much less worship them : Men observant of God’s commandment—“ Thou shalt not make to thyself any *graven image* ; nor the *likeness* of *anything* that is in heaven above, or the earth beneath, or in the waters under the earth : Thou shalt not bow down thyself to *them*, nor worship them.” Christian men, whose obedient zeal for the pure worship of God, and detestation of idolatry, caused them to *break those images* : and hence their name—*εἰκων* Image, and *κλάσαι* to break.

These are notable, amongst many other instances, which church and political history presents of the doctrine of Popes opposed to those of popes ; of councils opposed to councils, and of church discipline opposed to church discipline. If this be true,

whereon is based the claim to infallibility? We see the practice of *bowing down* to Images, whether as *divinities* or otherwise, is in direct violation of the express command of God, to whom every knee shall bow and every tongue confess.—(Isa. xlv. 28—Rom. xiv. 11.)

A.D. 336.—Julius I., Bishop in Rome, was, in A.D. 344, in the provincial Synod at Sardica designated “*Papas*,” the Father, or “*Pope*”—The Primate.

A.D. 350.—Monasteries and nunneries began to spread under Julius I.

A.D. 360.—St. Felix II. “*Pope*.” The Council of Laodicea from the sacred canon of the New Testament expunged the Apocalypse or Revelation of St. John. It remained excluded for 1200 years, until restored by the Council of Trent, A.D. 1562, incurring the penalty declared in Rev. xxii. 19.

A.D. 381.—St. Damasus, I. “*Pope*” prevailed on the Emperor Theodosius to convoke the second council of Constantinople to put down all those who differed in opinion from the Nicene and Athanasian Creeds;—the Arians, and all other so-called heretics. Amongst other ordinances this council decreed that the Patriarch of Constantinople should fall to a rank next below the Bishop of Rome; a decree so flattering to the pride, pretension, and vanity of the saint that he at once sanctioned and authorised them.

A.D. 387.—St. Siricus “*Pope*.” Anathemas first brought into the “*Church*.” Now the Anathema of the Latin Church may be pronounced by the Pope, by a Council, or by the highest clergy. It declares the creature an outcast, and pretends to deliver him body and soul to utter ruin and destruction.

Taking the Latin Church’s official curse in the original latin, as given in the Edinburgh Encyclopædia, 1830, Vol. 9, page 251, it runs :—

“*M. et N. in nomine Patris, et Filii, et Spiritus Sancti, et benedictæ nostræ Dominæ Santissimæ Mariæ, atque Virtutis Angelorum, Archangelorumque, &c. a sanctæ matris Ecclesiæ gremio segregamus, ac perpetuæ maledictionis anathemate condemnamus. Sintque maledicti in civitate, maledicti in agro,*

"maledictum horreum eorum, et maledictæ reliquæ eorum,
 "maledictus fructus ventris eorum, et fructus terra illorum,
 "maledicti sint ingredientiæ, et egredientes, sintque in domo
 "maledicti in agro profugi; veniantque super eos omnes illæ
 "maledictiones quas Dominus per Moſen in populum divinæ
 "legis prævaricatorem ſe eſſe miſſurum intentavit; ſintque
 "Anathema Maranatha, id eſt, pereant in ſecundo adventu
 "Domini. Nullus eis chriſtianus Avedicat. Nullus Presbyter
 "Miſſam cum eis celebrare preſumat, vel ſanctum communionem
 "dare. Sepultura aſini ſepeliantur, et in ſterquilinum ſint
 "ſuper faciem terræ. Et ſicut hæ lucernæ de manibus noſtris
 "projectæ hodie extinguntur, ſic eorum lucerna in æternum
 "extingatur, niſi forte reſipuerint, et Eccleſiæ Dei quam læſerunt
 "per emendationem et condignam pænitentiam ſatisfecerint."

Now taking the late caſe of "the moſt Holy Father, Pius
 IX. P.M." againſt the King of Sardinia and his abettors, it
 would, in literal tranſlation, run as follows :—(Given at Rome,
 14th March, 1860. See page 164.)

"In the Name of the Father, and of the Son, and of the
 "Holy Ghost, and of our bleſſed Lady, moſt holy Mary, and by
 "the power of the Angels and Archangels, and of the whole
 "Hoſt of heaven, we cut Victor Emmanuel and Guiſeppe Garibaldi
 "and all his other aiders, aſſiſters, and abettors off from the
 "boſom of Holy mother church, and we condemn them as an
 "accuſed of everlaſting maledictions. And may they be curſed
 "in the city, curſed in the country; curſed be their ſtorehouſe,
 "and curſed be all elſe of theirs, curſed be their offspring, and
 "the fruit of the earth for them. May they be curſed in their
 "going in, and their goings forth. May they be curſed in the
 "houſe, and vagabonds throughout the land; and over and above
 "all theſe, may they come to thoſe curſes which the Lord by
 "Moſes threatened to be ſent on the people tranſgreſſing the
 "divine law.*—And may they be Anathema Maranatha,
 "that is, may they periſh in the ſecond coming of the
 "Lord. No chriſtian ſay God bleſs them. No Prieſt preſume
 "to celebrate maſs with them, or to give them the holy com-
 "munion. May they be buried in the grave of an aſs, and in a

* See Deuteronomy xxvii., xxviii., and xxix.

“dunghill may they be on the face of the earth. And in like manner, as these candles cast from our lands are this day extinguished, so may their light in Eternity be put out, unless by chance they repent, and by amendment and suitable penance shall make satisfaction wherein they offended the Church of God.”

Such is a specimen of the Major Excommunication or Anathema of the Latin Church. The penalties under its Civil Government are compatible in such case. The Excommunicated person is proscribed as unworthy the commonest enjoyments of social life; no one, not even his wife, children or servants, was permitted to come near him under pain of the lesser excommunication; he forfeited his kingdom, crown and dignity; every natural right and legal privilege; and could not act in any public capacity, or succeed to any private inheritance. If he did not make satisfaction to the Church, or procure absolution from the Bishop within forty days, he was laid hold of by the secular power, his property seized, his person imprisoned and all his offices vacated; and if he died unabsolved his body was not allowed to be buried, but ordered to be flung into a pit, or covered with a heap of stones.

Behold I have shown you the Scripture attributes of Satan, and are they not all combined and venomously concentrated in that bitter curse, that unholy and unchristian practice?

Now wherever the word Ἀνάθεμα Anathema, is translated in the New Testament or other christian works, as “let him be accursed;” it is wrong; it is a libel on the Apostles and may lead to a breach of CHRIST’s commandment “bless them that curse you.”—(Mat. v. 44—Luke vi. 28.) Now in these verses the word used by CHRIST for curse is καταρῶμενους, Kataromenous, execration and imprecation,—to devote or damn, which is very different indeed from Ἀνάθεμα μαρὰν ᾧθά, Anathema Maran-atha, in 1 Cor. xvi. 22, which only means one put away, or sundered, or excluded as an unclean person, a leper, a heathen man or publican. (Mat. xviii. 17—Rom. xvi. 17.) Thus, by that cruel exclusion and bitter imprecation, in the Popes’ bulls, is seen the

Latin Church published to the world as Antichristian. Surely none but an *official* Antichrist would venture it !

Mark, the so-called "Curses" in Deuteronomy, are punishments denounced, not imprecations made : the "Blessings" are rewards promised, not benedictions pronounced. Thus, the "Two faithful Witnesses" the Old and New Testaments, bear record, and testify that the "second beast," the "Pontifex Maximus" of the Latin Church is Antichrist : And which Church would seem to have taken its "text" from the excommunications and execrations of the Delphic Oracle of Apollo—or Apollyon, a specimen of which is given in *Œdipus Tyrannus* of Sophocles, and would appear to give the Most Holy Fathers another claim to the title of Apollyon applied by "St. John the divine."

A.D. 402.—St. Innocent I., a "Holy Father." From the days of St. Eusebius, Pope, A.D. 309, up to this period there appears a subordinate union between the Latin Church and the State ; aggrandizement and arrogance, political sycophancy, and intrigue were the order of the day. This Innocent was in great favour with the Emperor Honorius, whom he induced to send an *army* against the Donatist Christians, a number of People, with 172 Bishops, in North Africa, which had seceded since A.D. 310, to *compel* them to return. Another instance of "exercising the power of the First Beast in his presence." St. Innocent, proud, ambitious, and intolerant would stand alone ; he renounced communion with the Eastern Churches ; he condemned the followers of the mild, modest, and unspotted Pelagius, an English monk then resident in Rome, as "heretics." Heretics whose ideas were at once the most profound, sublime, and exalted of the GODHEAD, honorable and gratifying to humanity, calculated to raise it in self esteem and excellence ; breathing universal benevolence, kindness, love, and charity to mankind. "Saint Innocent's" letters on this and other matters demonstrate his arrogance, his intolerance, his pride, and his efforts for supremacy, and so far, a *would-be* "master" defiant of the Redeemer's charge ; and prove him to be another instance of the "Image" of the "first beast."

A.D. 418.—This year presented the second instance of two

rival Popes, Boniface I., and Eulalius "Antipope." Boniface, elected by a party of the Clergy, court sycophants, who, thereby got the Emperor Honorius to declare Eulalius a "usurper." Boniface persecuted the Pelagians, and so extended his griping authority, that at last the Emperor Theodosius deprived him of all "spiritual sovereignty" over Eastern Illeria in A.D. 421. He died in A.D. 422, and his history proves that the Latin "Vicar" was *then* subservient to, and dependant on the secular power. The Rival Pope and the declared usurper were the second reflex of the Rival Pontifices Maximi of the "first beast," and as a persecutor he "executed the power of that beast in his presence," of which "the beast" would appear to be somewhat jealous when he deprived him of his "spiritual sovereignty in Eastern Illeria.

A.D. 428.—St. Celestine I., "Pope." He appears as a witness against, and a would-be reformer of "the pomps, vanities, and usurpations" which had crept into, and disfigured the Latin Church; for he wrote a "decretal letter" prohibiting even Bishops to wear a dress distinguishing them from their flock; It forbids their *appointment*, and lays it down as canonical law, that the consent of the people, of the Clergy, and of the magistrate is necessary to the validity of their selection.

A.D. 440.—St. Leo. I.—"the Great" *shines* as a cruel and intolerant persecutor of the Manicheans, Pelagians, Priscillianists, and the Eutycheans whom he exterminated; and in this proved himself and the Latin Church worthy another title of Apollyon—"Exterminator." In A.D. 445, when the Imperial Glory had gone down, and the Emperor Valentinian III. was glad to "hang on any hook," he issued a complimentary decree pronouncing this "Exterminator" *primate*; head or "master:" an honorary degree at variance with the command of Christ.—(Mat. xxiii. 9, 10,) but which Leo. the "great" gladly accepted at the hands of the cruel, cowardly, dissolute, contemptible and treacherous Valentinian. In A.D. 450, Leo took upon himself to alter public confession in the Church to auricular confession in secret before a Priest. For some time previous to this, individual confessions were written out, and read

aloud by the penitents. Now the confessions instituted by the Apostles were *rather* different: they were of two kinds, and expressed in the original Greek by two words of very different meaning. The one ἁμαρτίας,—hamartias—"peccata:"—sins against, or unrighteousness towards God: If we confess our sins—(hamartias)—He is faithful and just to forgive us our sins—(hamartias)—and to cleanse us from "*all unrighteousness.*"—(1 John, i. 9.) The other—παράπτωματα—paraptomata, "lapsus," faults. "Confess faults—paraptomata, one to another, and pray for one another."—(James, v. 16.) Such confessions so made was the apostolic practice; prudent, wise, and christian. The Apostles knew that the human heart can conceive and perpetrate such crimes and sins against God, as should not be mentioned, or spoken of, lest others might fall into and do the like. To God, alone, therefore, should such be *mentally* acknowledged, and pardon, therefore, be sought from HIM, and HIM only. The "faults," the trespasses on, or shortcomings towards our neighbour were those to be confessed "one to the other." Thus, we see the doctrine and discipline of the Latin Church, and of this "Exterminator," in particular, inconsistent with, and averse to that of the Apostles. Leo endeavoured to establish articles of faith without the aid or sanction of Councils, but the thirst of vengeance made him dissemble, and he sent four Legates to the Council of Chalcedon, in A.D. 451, to effect, amongst other matters, the ruin of Dioscuros, the Patriarch of Alexandria, in revenge for his having *excommunicated* him: Dioscuros was deposed. During this period, I have shewn thee under the head of the "First Beast," the inroads of the mighty Attila, and that this Great Saint was sent out of Rome to bribe the conquerer to retire. He did so, and he is therefore another instance of the "Second Beast," exercising the power of the "First Beast" in his presence."

A.D. 528.—St. John L. "Pope." Theodoric sent him to Constantinople to try to induce the Emperor Justine to milder measures towards the Arians; he did not succeed, and on his return Theodoric threw him and his companions into prison, where he died in A.D. 526. His festival is on the 27th May.

A.D. 580.—St. Boniface II., and Dioscorus were rival Popes—"Images" of rival Emperors. With the example of John I. before him, Boniface, in a council held at Rome, acknowledged the supremacy of the secular Sovereign. His rival died in a few days after his election.

A.D. 571.—St. Benedict I. This "Pope" was the first who introduced monastic and conventual vows of purity, poverty, temperance, chastity, &c., which doubtless for several ages rendered great service to the world by examples of industry, perseverance, civilization, continence, charity, and the reclamation of wastes, &c., but which Establishments in many, if not most instances, did afterwards degenerate and became the abodes of laziness, idleness, luxury, intemperance, vice, hypocrisy, cruelty, depravity, infamy, and crime revolting to God and man, is but too true, as would appear from their histories from the ninth century down.

A.D. 580.—"*Romæ desitum Latin, loqui.*" "The Latin language ceased to be spoken in Rome," and the Italian was substituted. The jargon mixture of Italian, French, Spanish, and English.—(Pop. Encyclop. vol. viii. 21,) became a sort of babel; and hence, we see why St. John.—(Rev. xvii., 5,) calls this Mother of Harlots "**BABYLON THE GREAT**" literally; and symbolically as in "the Key," page 27.

A.D. 590.—St. Gregory I. "the Great." This "Pope" was zealous to convert heretics, to advance monachism, to enforce rigid celibacy amongst the Clergy, and to establish a superiority over John, the then Patriarch of Constantinople. A contest bitter, and disgraceful to both; demonstrating both equally defiant to, and regardless of the command of Christ.—(Mat. xxiii. 10.) Both Antichrists; whose contest for Ecclesiastical rule, and "*Catholic*" dominion laid the foundation of that schism, which from that day to the present moment exists between the "Greek" and the "Latin" Churches; verifying the hypothesis put by Christ.—(Luke xi. 18.) "If Satan be divided against himself, how shall his kingdom stand?" Here, then, behold the breach of Christ's command, rending in twain the dominion of the "**Second Beast.**" A testimony patent as that of the

dispersion of the Jews, of the truth of the Redeemer's teachings.

Gregory—"the Great" was a great politician, and sought to spread wide his dominion by the *conversion* of heretics, the increase of monks and nuns, and the celibacy of the clergy; he was a great diplomatist; and when we compare the "strife" which he carried on with the Patriarch John, as to "which of them should be greatest," with the following extract from his remonstrance to John, and his letter to the Emperor Mauritius and his Empress, about the year 594, we find him also "great," as one of the most mean, time-serving, and despicable of hypocrites.—See what he says in that letter:—

"Now this brother (John) by a presumption never before known, contrary to the precepts of the gospel, and the decrees of the canons, usurping a *new name*, glorifying in new and profane titles; which blasphemy be far from every christian heart, would be called Universal Bishop; but in this his pride, what doth he, but shew the time of Antichrist approaches; because he imitates him, who despising the brother angels, would rise to a height peculiar to himself, that he might be subject to none. When he who is called Universal, falls, [appears] the Church that hath consented to that *profane name*, hath rushed headlong from its state; but far be that *blasphemous name* from the heart of christians. To consent to that *wicked word* "*Universal*" is nothing else but to destroy the faith."—(Lib. 4, Ep. 88.) And yet, this is the proud bad eminence, this canonised Saint was aiming at, and thought to accomplish for himself. But here is a dilemma:—

This Gregory "the great," was a "Saint" esteemed worthy of canonization by the Latin Church; and as such, that, *his* letter, ought to be by that Church, held as an infallible guide; and if so, it must for ever stand as an irrefutable condemnation of, and as a proof of Apostolic testimony against the blasphemous words used in the official coronation of the Popes.—They are:—

"Accipe tiaram tribus coronis ornatam, et scias te esse patrem principem ac regem rectorem orbis in terra, Vicarium salvatoris nostri Jesu Christe."

“Accept the Tiara, with three crowns adorned, and thou mayest know thee to be the father, the prince and chief ruler of the world throughout the earth. Vicar of Our Saviour Jesus Christ.”

And this too in the Church of St. John Lateran, the Pope's own *own* Parish Church ; which has emblazoned over its principal entrance, “The head and mother of Churches in the City and the world !”

Here then, on the authority of the “Latin” Holy Father, “Gregory the great ;” the acknowledged, the canonized *saint* of the Latin Church, have we the Popes proved and denounced by “*the precepts of the Gospel, and the decrees of the canons*” as ANTICHRISTS ; and the Latin Church as having “rushed headlong from its state, and blasphemously destroying the faith !!!”

But Gregory was himself one of the “seducing spirits forbidding to marry :” one of those “men of sin placing himself above God,” and opposing God's command, “*encrease and multiply,*” by his great exertions to promote monachism ; and an Antichrist desirous of, and endeavouring at “Universal,” or making his, *the Latin Church* “Catholic.” He died, and was succeeded in A.D. 604 by Sabinian.

Thus have I shewn thee how “the Church” at Rome departed from its “first love” so far ; and in so departing, I have shewn thee the *Second Beast*, which St. John beheld *coming up* out of the earth. And we have seen him exercising the power of the “First Beast in his presence,” both before and after the “deadly wound” was inflicted on “his *head* by the *sword*” of Odoacer in A.D. 476.

The Name “Second Beast” will soon merge into that of “The Image”—for we find, in—

A.D. 606.—Boniface III. seeking at the hands of a regicide usurper, Phocas, Emperor of the East, the Heathen title of “Pontifex Maximus,” which had for upwards of 1200 years been held by the six heads of the “First Beast.” Phocas had murdered the Emperor Mauritius, reigned in his stead, and to despite the Patriarch of Constantinople, ceded to, and conferred

the title of "Pontifex Maximus" on Boniface III. and his successors. A Heathen appellation, the blasphemously pretending "Vicars of Christ" have glorified in from that day to the present. It was by the bestowal of that title on the "Second Beast" or "Eighth Head" that this "Second Beast" was enabled to command "them that dwell in the earth to make an "Image to the beast which had the wound by the sword." It was thereby he had "power to give life or *breath* unto the Image, "that the Image should both speak, and cause that so many as "would not worship the Image should be killed." It was thereby he was enabled to "cause all both small and great, rich and "poor, free and bond to receive a mark in their right hand or in "their foreheads; and that no man might buy or sell save he "that had the mark," &c. (Rev. xiii. 15, 16, 17.)

Now it must be borne in mind, that the making of the "Image" did not by any means interfere with the existence or vitality of the Second Beast, "who spake as a dragon," who was still to go on "to cause the Earth—the *Catholic Church*—"and them that dwell therein to worship the First Beast,—"*Pontifex maximus*—And who was to do great wonders, so that "he maketh fire to come down from heaven on the earth in the sight of men."—(Rev. xiii. 12, 18.) All which we shall see literally fulfilled in the following epitome of Papal reign.

Boniface III., having been so invested with, and so assumed the Heathen "*Pontifex Maximus*" stands pre-eminently forward, and entitled to be considered and taken as the first Pope initiating the "Image;" but he did not long enjoy his inauguration, or the dignity; for he died within the year.

THE IMAGE.

A.D. 607.—Boniface IV., not only assumed the title "Pont. Max.," but at once usurped the magisterial authority of the "first beast" which he exercised by taking possession of the "Pantheon," a Temple built by the Consul M.V. Agrippa, and dedicated by him to All the Gods, amongst which Venus the "*Froth of the Sea*" shone as "the queen of heaven; the the favorite of Gods and men." Boniface, without altering the Heathen character of the Temple, "*consecrated*" it to "the Virgin and All Saints," and then gave it the name of "St. Maria ad Martyres;" leaving therein the Pictures and Statues of "the froth of the Sea," and the other divinities to represent those of "Mary, the Star of the Sea," and the Saints and Martyrs of the Latin Church. In *name* and *actions* he was an "Image."

A.D. 626.—Honorius, Pont. Max., if not a *heretic*, favored the Monothelite heresy, which had been condemned by the sixth Council of Constantinople.

A.D. 649.—St. Martin I., Pont. Max., by a Synod at Rome condemned the Monothelites, and the Emperor Heraclius of "heresy"—which consisted in this, that they admitted the two natures—the divine and human to consubstist in CHRIST, but asserted that He had only one will—the *divine*, and not the *human*. Whether this be a valid christian excuse for condemnation and anathematizing is a serious question.—We, at all events, see Pope against Pope, and Pope against Councils. But Heraclius had Martin taken from Rome, and brought prisoner to Constantinople where he was condemned to death as a traitor, which, at the intercession of the Patriarch, Paulus, was commuted to banishment. He died in A.D. 655, and is called a—Martyr and Saint, because he was taken prisoner, deprived of his dignities, and exposed to the contumelies of the people &c. There

can be no doubt however that in this he was so far an Image of the Emperor Valerian in, A.D. 260. (Page 68.)

A.D. 714.—Gregory II. Pont. Max. Forbids Godfathers and Godmothers to marry—A.D. 721.

A.D. 754.—Stephen II., Pont. Max. This Pope originated the “states of the Church” or The Temporal power of the *Second Beast*, by inducing Pepin, King of the Franks, to confer on him certain districts of land which the Lombards had taken from the Exarchate. In Stephen II. we see the *two horns* of the “Second Beast” developing the Spiritual and the Temporal authority of the Popes. In him too is seen the “Image” of the First Beast in the person of Æneas inheriting the Kingly and the High Priestly offices, and of all who succeeded him in the seat and power of the Dragon “Latienos.” (Page 40.)

A.D. 772.—Adrian I., Pont. Max., was an able advocate for the claims of Charlemagne to the Crown of France; for which Charlemagne protected him with his army in A.D. 774; confirmed the grants of Pepin to the Church, and conferred others himself; of which the Italian Princes considered themselves robbed, and waged war to recover the territory. In A.D. 787, Adrian lost the friendship of Charlemagne by confirming the decrees of the second Council of Nice in favor of Image worship. This infamous and idolatrous practice was abhorrent to Charlemagne; who, at the Council of Frankfort, obtained the repeal of those decrees. This repeal Adrian resisted, but so adroitly that he did not further offend Charlemagne, who seems to have forgiven him, for he honored the memory of Adrian by an Inscription (795), yet preserved in the Vatican. Here we again see Council against Council, the “Horns” of the “second beast” further developed, and Adrian as an individual “Image” of the Ponti. Maxi., not alone in that name, and taking possession of the territories of his neighbours, but establishing as far as in him lay, the Heathen blasphemy of “Image Worship.”

A.D. 795.—Leo III. Pont. Max. This Pope in grateful return for the real or pretended gifts of Charlemagne, assumed to crown, and to confer on that Monarch the title of Roman Emperor in A.D. 800.

A.D. 867.—Adrian II., Pont. Max., had various disputes with France, and conflicts with the Church. And to establish himself an Antichrist, he excommunicated Photius, the Patriarch of Constantinople, because the Greek Church maintained its independence against him, and held spiritual jurisdiction over Bulgaria, which he conceived diminished his authority. He died in the midst of these conflicts in A.D. 872.

A.D. 872.—John VIII., Pont. Max., said to be, but falsely so, a woman, and called in ridicule “Pope Joan.”

A.D. 907.—Sergius III., Pont. Max., debauched Marozia, the thenceforward infamous and licentious wife of Guido, by her he had a bastard son, John XI., who succeeded him. In this adultery we see the Image of the dissolute Emperor Valentinian III. Pont. Max. in 454 ; (Page 82), and of the still more infamous Caracala, 211, (Page 65), who was succeeded by his bastard son, Heliogabalus. A.D. 218. Sergius died in A.D. 910.

A.D. 981.—John XI., Pont. Max. For a considerable period the infamous princesses Theodora and Marozia ruled in Rome and governed the Church ; at last Marozia put this bastard into the “ Chair ; ” but at the end of five years her son, by Guido, Alberic revolted, and threw both his mother and bastard brother into prison, where John XI., Pont. Max., died in 986. In being raised to the pontificate by the machinations of his mother at an early age he seems to be the reflex or “ *Image* ” of Nero, A.D. 54, for Agrippina and Marozia were, both, infamous, depraved, and intriguing. (See page 59.)

A.D. 956.—John XII., Pont. Max., son of Alberic, and Grandson of Marozia, a boy only 18 years of age, possessed himself of the tiara, crowned and swore allegiance to Otho I., as Emperor of Germany, broke that oath, and flew to arms against his benefactor, on which Otho hastened to Rome, deposed the perjured rebel, and by a council in A.D. 963, had Leo VIII. elected Pont. Max. On the death of Otho he returned in A.D. 964, and died, assassinated in Rome, after having polluted the “ Holy See ” by a course of the most revolting vices and licentiousness.—In some of these, and in his age, he presents himself as the Image of Nero again. (Page 59.)

A.D. 965.—John XIII., Pont. Max., was, by the influence of Otho II. placed in the “Chair of Peter;” he was detested and expelled Rome by the Nobles, but Otho restored him; he being thus forced on the people, he is the “Image” of many of the Ponti. Maxi. Emperors. He introduced the exorcism and blessing of Bells.—(*Baronius.*)

A.D. 972.—Benedict VI., Pont. Max. Antipope Boniface VII. elected 974, who, is said, caused his death, for which he was expelled Rome, and Benedict VII. was elected in A.D. 975, who, as a counter-antipope held the chair for nine years, and was succeeded by John XIV. in A.D. 984. When Boniface returned he deposed and seized John, threw him into, and starved him in prison. In this short history of twelve years of the Latin Church is presented an epitomised “Image” of many of the rivalries, usurpations, expulsions, and murders sometimes prevalent in the Rule of the Ponti. Maxi. of the “First Beast.”

A.D. 1004.—John XVIII., Pont. Max. He attempted to reconcile the Greek and Latin Churches, and had the Popes’ and the Patriarchs’ names joined and prayed for in the mass; and is thus the “Image” of those Imperial Ponti. Maxi., who united others in the Purple with them.

A.D. 1033.—Benedict IX., Pont. Max., was thrust into the chair of Peter at the age of 12 years! who is so far the “Image” of Caracala, aged 13, (Page 65) and Heliogabalus 14, (Page 65.)

A.D. 1045.—Gregory VI., Pont. Max., and two rival Popes, all chosen by “bribery and corruption,” were this year residing in Rome at the same time, and are therefore “Images” of the frequent plurality of Heathen Ponti. Maxi., and of the Emperor Adrian, who, in A.D. 117 mounted the throne of the “First Beast” as Pont. Max., by forgery and bribery. (Page 63.)

A.D. 1061.—Alexander II., Pont. Max., and Honorius were rival Popes; the former elected by the Hildebrand party, the latter by the German King, and the Roman nobles. Alexander issued his bulls against the marriage of Priests, &c., and as such was one of the “seducing spirits.” He was the tool of Hildebrand, and as such he appears the “Image” of

Eugenius, the imperial puppet and Pont. Max. of Arbogast, in A.D. 892. (Page 79.)

A.D. 1078.—Gregory VII. Pont. Max., This was the famous Hildebrand. He aimed at establishing a Universal "Theocracy" in which he, as the "Vicar of God," should, with his successors, have sovereign rule in both political and ecclesiastical affairs throughout the world. Therefore, in him, on the authority of "Saint" Gregory I. the Great, A.D. 590, (p. 112,) are depicted the graphic characters of Antichrist. In A.D. 1074, he prohibited the marriage of Priests: thus a "seducing spirit" promulgating "the doctrine of devils." In A.D. 1075, he prohibited lay investiture, thereby rendering the Latin Church Clergy independent of, and rebels to their Sovereign Princes, for he pronounced *excommunication* against all who dared to disobey:—so far the "man of sin, the son of perdition" sowing broadcast the seeds of discontent, contention, and rebellion. In A.D. 1077, he excommunicated and anathematized the Emperor Henry IV. of Germany, and released all his subjects from their allegiance, and, after making his Imperial Victim submit to the most degrading penance, *absolved* him. In A.D. 1075, he deposed several German Bishops, and excommunicated five imperial Counsellors: in all this he set at nought the command of God "to bless and curse not;" he develops himself as "the son of Perdition, opposing and exalting himself above "all that is called God, or that is worshiped—respected—so "that he, as God, sitteth in the Temple of God, shewing himself "that he is God."—(2 Thes. ii., 8, 4.) That is, one of the successional "Vicars of God." But at length the friends of Henry rallied round him, and so Henry had Gregory deposed by the Council of Bixen, and Clement III. elected in his place in A.D. 1080. Clement took the chair, and Gregory spent three years prisoner in the castle of St. Angelo, was then released by Robert Guiscard, but the Romans compelled him to quit the City. He then retired to Salerno, where he died in A.D. 1085. It is said he was equally severe to himself, as rigid towards others. Matilda, Countess of Tuscany, was his great friend and chief support; and his influence in that quarter was so great, that

he induced her to bequeath her almost regal possessions to the Papal see. In his pride, his arrogance, his proceedings, and his aim at universal dominion, he presents a lively "Image" of the "First Beast," and an Antichrist on the authority of "*Saint Gregory the Great.*" Page 112.

A.D. 1118.—Gelasius II., Pont. Max. The Romans expelled this Vicar from Rome, and he is so far the "Image" of the expelled Pontif. Maxi. of the "First Beast." He died in the monastery of Clugny.

A.D. 1119.—Calixtus II., Pont. Max., had for rival Gregory, called "Gregory VIII." Calixtus excommunicated the Emperor Henry V., and anathematized his cotemporary and counterpart "Vicar" Gregory. He renewed the decrees of Gregory VII. against clerical marriage and lay investiture. He joined the Saxon and other rebels in Germany. In A.D. 1120, he marched to Rome; took Gregory prisoner, and treated him barbarously. His entrance into Rome was of triumphal pomp. In him we see another edition of the "seducing spirit,"—"the man of sin,"—"the son of Perdition," and of the "Image" of the "First Beast" in his *arrogance*, his *triumph*, and his cruelty.

A.D. 1124.—Honorius II., Pont. Max., had for rival Thibaut, Pont. Max. Both resigned the chair—and were so far the "Images" of Diocletian and Maximian in May, 305,—(Page 72.) In their joint assumption of the Tiara, they were the "Images" of the two usurpers, Magnentius and Vetranio, of A.D. 350,—(Page 75.) Honorius was re-elected.

A.D. 1180.—Innocent II., Pont. Max., and his co-rival Anacletus, Pont. Max., both resided in Rome. Innocent occupied the Lateran; Anacletus the Castle of Crescentius, the Church of St. Peter, and a large portion of the City. Innocent was obliged to fly to Pisa, and though reinstated by the Emperor in A.D. 1187, yet Anacletus held joint possession until his death in A.D. 1188. Innocent having put down another Antipope, held a council of some 1000 bishops in the Lateran, where he had Arnold of Brescia and his heresy condemned; all the decrees of Anacletus declared null, and his patron, Roger of Sicily, excommunicated. But Roger waged war against Innocent, took

him prisoner, made Innocent acknowledge him as a King—paramount—absolve him from excommunication, and invest him and his heirs with Apulia, Calabria, and Capua. Towards the end of his career he put France under an interdict:—Innocent presents an “Image of the fluctuations of fortune suffered by many of the Ponti. Maxi. of the “First beast,” and as an Antichrist daring “to condemn another man’s servant,” and breaking the command “Bless and curse not,” and by interdicting France.

A.D. 1154.—Adrian IV., Pont. Max., was an Englishman; waged war against William of Sicily to deprive him of the right of vote against the Pope’s Jurisdiction in Ecclesiastical matters in that Kingdom, but which Adrian was obliged to give up. The Emperor Frederick I., whom he crowned in Rome, A.D. 1155 held his stirrup. By his peace with William, the hauteur of his letters, and his instigation of the Lombards to rebel, he raised and increased the resentment of Frederick; who thenceforth acted in Ecclesiastical affairs as if there were no Pope. Adrian sold Ireland to Henry II. of England, and gave him permission to invade and take possession, on condition that he should make every family in Ireland pay annually one penny to the papal chair. He is an “Image” of the pride and presumption of the “First Beast,” and of Antony, who, 40 years B.C.—(Page 56)—exactd contribution from Asia, and sold Judea to Herod; Antony—part of the “Holy Land;” Adrian—the “Island of Saints.”

A.D. 1159.—Alexander III., Pont. Max., with undaunted courage struggled against various and adverse fortunes, first against the Emperor Frederick I., and in turn against Victor III., Paschal III., and Calixtus III., three antipopes, which one after the other, arose and disputed his right. In A.D. 1161, he fled to Sens in France. Fortuitous circumstances enabled him to return in A.D. 1165, but was, in two years after, obliged to retire, and remain away until after the Victory of the Lombards over the Emperor. In 1177, he compelled the Emperor to kiss his feet, and, imitating Adrian in A.D. 1155, to hold his stirrup. He exercised his vengeance on and humbled Henry II.

of England, placed Alfonso on the throne of Portugal, and laid Scotland under interdict. In his changeful fortunes, his pride, arrogance, and the disposal of kingdoms, he is the "Image" of many of the Ponti. Maxi. of the "First Beast," but more particularly of Diocletian, who in A.D. 286, made his courtiers, and suitors kiss his feet. (Page 72.)

A.D. 1199.—Innocent III., Pont. Max. was vigorous, erudite, prudent, and wily, and by suavity and indulgence gained ground over the Roman Citizens, and was thereby enabled to compel the Imperial Prefect to swear allegiance to him as Sovereign of Rome. On the refusal of Duke Marquard to do him homage for the Mark of Anconia, he took possession of it, deposed and excommunicated him. He deprived Duke Conrad of Spoleto; and essayed to take Ravenna also, but was prevented by its Archbishop. He conferred Naples on the Empress Widow Constantia and her son, to whom he became Guardian on her death. He abolished all the privileges conceded by Adrian IV. in A.D. 1156. He was involved in disputes with Philip of Suabia. He excommunicated Philip Augustus of France, and interdicted that kingdom in A.D. 1200. And because King John refused Langton as Archbishop of Canterbury, he laid England under an interdict in 1208, and in 1212 deposed John. He instigated the King of France to attack England. He compelled John to resign his territories to Rome, and to receive and hold them only as a papal fief from him, and to pay large sums of money for his absolution. He ordered two crusades. He sanctioned the persecution and the ruthless slaughter of the Albigences. He laid the foundation of the cruel, the sanguinary, the infamous "Holy Inquisition," or *Sanctum Officium*.. In A.D. 1215, he held the 4th Lateran Council, consisting of 1800 Bishops, in which Transubstantiation, and auricular confession were declared and established as dogmas of the Latin Church. Frederic II. was acknowledged as Emperor of Germany, and the Franciscan and Dominican orders confirmed.

In Innocent III., as Pont. Max., and Sovereign of Rome, we see the "two horns" of the "Second Beast" fully developed;

In his aggressions on his neighbours, and robbing them of their territorial possessions ; in his conferring kingdoms, setting nation against nation, his crusades and persecutions, we see the whole "Image" of the Pont. Max. of the "First Beast," from the days of Romulus to the "deadly wound." In his excommunications, we see Antichrist ; in his "Inquisition" we see him as one of the especial "Images" of Constantius in A.D. 359. (page 75 ;) In the dogma of Auricular Confession we see the *Latin Church* as Antichrist, under Leo I., A.D. 440. In the dogma of Transubstantiation, we see the *Latin Church* and Innocent sitting therein as the "Man of Sin, the son of Perdition, exalting himself above God,"—(2 Thes. ii. 4,) which the Latin hierarchy blasphemously do, by pretending to transmute inanimate and inherent corruptible matter into the "true, real, and substantial incorruptible body and blood, soul and divinity" of the Lord Jesus Christ :—This we must reserve till we come to Pope Pius IV., as also the *nature* of an "interdict." But as I have shewn thee that of Excommunication, now behold that of the "Holy Inquisition."

Under the sanction of succeeding Popes, this infernal institution was carried to its greatest infamy and cruelty in Spain :—

When sentence of death was pronounced, the "*holy auto da fe*" or act of *faith* was ordered generally on the *sabbath*. The victims were brought forth barefoot, the *caraza*, or conical cap on their heads, and clad in the terrible dress, "*Sancto Benito* ;" —a yellow slip without sleeves, flashed with pieces of red serge to resemble flames, and their own figures surrounded by devils, in which they are conducted first to the church, and thence to the place of execution, where they are to expire in flames. The Dominicans bearing the banner of the "*Holy Office*," lead ; followed by those penitents who were let off by fines, scourges, &c., &c. ; Then came the Cross, and then the victims : Then the effigies of those who had fled ; and then, in black coffins painted over with flames, and hellish figures and forms, the bones of those who had suffered, and then a body of monks and priests closed the dreadful procession to the church. There, the victims

standing before a crucifix, and holding extinguished tapers in their hands, a sermon was preached, and the sentence read; the condemned were handed over to the civil executioner, who bound them with chains, led them to the place of execution, and bound them to the stake, where they were consumed amidst the diabolic yells and imprecations of the familiars and their assistants. Men of high rank, nobles, and grandees pressed forward to offer their services, and were frequently seen acting as the "familiars" of the Inquisition. Even their "most catholic Majesties and their courts thought they did God service by witnessing the dying agonies of the victims."—(Pop. Cyclopaedia, vol. iv. p. 94-1884.)

Such was the *public* execution in Spain; but bad and horrible as it appears, its diabolic infamy is not by any means to be compared to the horrors, the tortures, the excruciating cruelties, and the ruthless murders inflicted and perpetrated in the prison, the chambers, the cells, and the vaulted dens of the "Holy Inquisition" in the castle of St. Angelo in the Vatican Palace of the Pont. Max. at Rome, on the hapless victims of the foul spirits blasphemously pretending to be the "Vicars" of the meek, mild, and merciful Jesus.

The Lord's Christ, the Holy-one of God, came and laid down his life to redeem the world; but Innocent III. came and threatened the whole world with excommunication, that is, to eternally damn it, if he could. It would seem almost impossible to develope an *official* Antichrist more fully than Innocent the Third reveals him.

A.D. 1216.—Honorius III., Pont. Max., was a crusader and persecutor of the Albigences, and as such, an "Image" of the Heathen Ponti. Maxi. persecutors.

A.D. 1248.—Innocent IV., Pont. Max., enlarged the College of Cardinals; instituted the feast of Corpus Christi, and was the last crusader; but the most remarkable circumstance in his life is the *cause* of his death. Having reigned about 11 years, he dreamed that Robert Grossthead, Bishop of Lincoln, came, and striking him on the side with his staff, said—"surge, miser, et veni ad judicium,"—"rise, wretch, and come to

judgment," when within a few days he ended his life.—(Simp. Ch. Hist. Cent. xiii. p. 449.)

A.D. 1254.—Alexander IV. Pont. Max., with good intentions his prayers and excommunications were only laughed at.

A.D. 1292.—For two-and-a-quarter years from this date, the so-called "Chair of St. Peter" was vacant, and the tiara of Apollyon without a head, so that the interregnums of the "First Beast," had their "Image" in those of the "Second Beast." This was caused by the divisions of the Cardinals (the "Images" of those instituted by the Emperor Theodosius in A.D. 890,) who at last elected a simpleton in—

A.D. 1294.—Celestine V., Pont. Max., a religious simpleton and vain idiot, who made a pompous entry into Aquila, riding on an Ass led by two kings, a proud vain assumption of pretended humility; in imitation, or rather *mockery* of Christ's entry into Jerusalem. He was induced to resign in a few months by his wily and infamous successor, who, for a year and-a-half kept him prisoner till his death.

A.D. 1295.—Boniface VIII., Pont. Max. His election, or rather usurpation, was opposed by the Cardinals of the Colonna family whom he excommunicated. He rode in triumphal pomp to the Lateran, the kings of Hungary and Sicily holding his bridle, and serving him at table with their crowns on their heads! He thought to usurp the sovereignty of Sicily but in spite of his excommunication Frederick II. was crowned king. His Bulls at this time, and afterwards his interdict in the Council at Rome in A.D. 1302, against "Philip the Fair" of France, obtained no consideration. Philip, supported by the states and the clergy of France, repelled his attempted encroachments. He was accused of duplicity, usurpation, heresy, simony and unchastity; and the Council at Lyons resolved to condemn and depose him. He fled from Rome to Anagno, where Philip's envoy and Sciarra Colonna seized him. It is said that on this occasion he acted with spirit, because he assumed the Robes and the Tiara, took the Keys and the Cross in his hand, and sat in the Papal Chair; but the Colonna, too well understood, as Cardinal, the trumpety insignia, seized and threw him into prison, whence he was

liberated by the Anagnese in arms. He then went to Rome, where he died in a month after. He enriched his treasury by the frequent sale of indulgences. In A.D. 1300, he established the centennial Jubilee. In his usurpation, his triumphal inauguration, his encroachments, his duplicity, his unchastity and his fall, he is the express "Image" of several of the Pont. Maxi. of the "First Beast." In his Jubilee, he is the imitator and the "Image" of the Pont. Max. Romulus, and of his successors of the imperial dignity of the "First Beast" who instituted and celebrated the games of the Circus. In the sale of Indulgences, he demonstrated the Latin Church to be that Babylon which made merchandize of "the souls of men."—(Rev. xviii. 18.)

A.D. 1305.—Clement V., Pont. Max. The tyranny and corruption of the preceding popes had been such, that Clement was obliged to fly from Rome and to take shelter in Avignon, where he and his successors kept the Papal Chair for 71 years, to A.D. 1376.—This removal of the seat of government for so long, is the "Image" of its removal to Constantinople by Constantine of A.D. 324.—(page 74.)

A.D. 1316.—John XXII., Pont. Max. He resided at Avignon, was entirely in the service of France. Was on the point of being condemned and deposed by a general Council, for holding the opinion that the Virgin and all the blessed could not enjoy a beatific vision of God until after the final or general Judgment. In A.D. 1328, he was deposed by Louis, who caused Nicholas V. to be elected in his stead. In him we see the "Image" of the Imperial Pont. Max. so frequently put aside.

A.D. 1409.—Alexander V., Pont. Max., had for rivals or Antipopes, Gregory XII. and Benedict XIII.; whilst engaged in condemning the doctrines of Wickliffe, and John Huss, he died within the year by poison, as 'tis said. In his rivals, his short reign, and end, we find him the "Image" of several of the Pont. Maxi. of the "First Beast."

A.D. 1410.—John XXIII., Pont. Max. Balthasar Cossa was a pirate in his youth. He was appointed Pontifex by the Council of Pisa, on condition, that if the then existing Antipopes Gregory XII. and Benedict XIII. should resign, he also

should retire to end the schism. At the demand of the Emperor Sigismund he called the Council of Constance in A.D. 1415, before which he was cited, appeared, and on the 2nd March, confirmed his resignation ; but on the 20th, he fled to Schaffhausen, and revoked his resignation. He was again cited before the council but did not appear. He was then suspended, condemned, and finally deposed on the 29th May for SEVENTY crimes ; attested by *thirty-seven* witnesses, on which he was by the Council publicly convicted of *malice, tyranny, incest, murder, debauching his brother's wife, criminal intercourse with 800 Nuns, sodomy*, abominable crimes not to be named, and licentiousness of all kinds, for which he was seized and thrown into prison ; from which, in four years after, he was released on payment of 80,000 gold guilders. He then went to Florence, bent before Martin V., Pont. Max., who gave him absolution, made him Cardinal Bishop of Tuscoli, and Dean of the College of Cardinals !!! He died in A.D. 1419. As a pirate, a usurper, and a debauchee, he appears the "*Image*" of the infamous pirate Proculus, in the time of Probus, A.D. 276, (page 70.) In his crimes and office of Pont. Max., he glitters as the express "*Image*, the very counterpart of the execrable monster Commodus Antonius, the Imperial Pont. Max. of A.D. 180, of the "*First Beast*."—(page 64.) In John, Gregory, and Benedict, as three rival usurpers, we see the "*Images*" of Saturninus, Proculus, and Bonosus, the usurpers against Probus. (page 71.)

A.D. 1417.—Martin V., Pont. Max. His consecration was the grandest before or since. He rode on a white horse, led by the Emperor of Germany and the Elector Palatinate, on foot ; numerous princes, and a whole council formed his train. His first act was to promulgate his Bulls against the Hussites. Merciful after a manner, he not only absolved, but rewarded and promoted the *Council* convicted miscreant Pope John XXIII. For seven years he was the rival of Benedict XIII., and when Benedict died in A.D. 1424, a new Antipope was elected in the person of a *second* Clement VIII., who sold his "*mess of pottage* ;" the chair—the tiara—the keys—and the cross, for the

Bishopric of Minona, and so far the "*Image*" of Glycerius, A.D. 472. (page 84.) In the triumphal pomp of Martin's inauguration, he is but an "*Image*" of the "*First Beast*," and as one of those wicked hypocrites to whom the words of the Lord of Righteousness must apply:—"When thou sawest a *thief* thou consentest unto him, and has been a partaker with adulterers."—(Psal. L. 18.)

A.D. 1455.—The *second* Calixtus III., Pont. Max., thought to instigate the *eleventh* crusade, but did not succeed; the *Ten* preceding his time, and ending with Innocent IV., A.D. 1248, perpetrated by the Pont. Maxi. of the "*Second Beast*," completed the exact "*Image*" of the *Ten* persecutions by the Imperial Pont. Maxi. of the "*First Beast*."

A.D. 1458.—Pius II., Pont. Max., had long been a great stickler for the supremacy of Councils, and thereby deceived those who had elected him; for he no sooner mounted the tiara than he changed sides, and recanted all he had said against Papal power; and in A.D. 1450, forbade an appeal to a General Council. In his, and other Popes doing so, we see the "*Image*" of the old Roman Dictators, whose word was the only law; and like Satan, he appears a deceiver and a liar from the beginning, and the personal "*Image*" of Tiberius, A.D. 14.—(page 57.)

A.D. 1471—Sixtus IV., Pont. Max. For thirteen years Sixtus held "*Peter's Chair*," and Apollyon's *tiara*, as "*the Vicar of Christ*;" and during that period he, as such pretended "*Vicar*," erected a "*famous bawdy house* in Rome," watched over its treasury, and received from the earnings of *his* licensed prostitutes weekly a tax which sometimes amounted to 20,000 ducats a year. On the tiara of this "*Most Holy Father*," as the then head and front of the Latin Church, or woman clothed in purple and scarlet, it is impossible *not* to see the fillet whereon the beloved Disciple, John the Divine, prophetically saw emblazoned "*the mother of harlots*"—(Rev. xvii. 5.) In Sixtus IV. we cannot but see how truly St. John beheld in him the "*Image*" of the infamous Heathen Pont. Max. Caligula, A.D. 37.—(page 58.)

A.D. 1492.—Alexander VI., Pont. Max. The famous Borgia, who paved his way to "*the Chair of Peter*" by bribing

the Cardinals Sforza, Riario, and Cibo. He was notorious for his profligacy: Had five children by Rosa Vanozza, and is accused of incest with his own daughter *Lucretia*. Here again "the Mother of harlots and abominations."

A.D. 1503.—Julius II., Pont. Max.,—the nephew of the "brothel-house-keeper"—Sixtus IV.—was a fellow of low birth, but colossal stature; originally a fisherman, but his uncle raised him to the rank of Cardinal and Legate to France, where he resided, and pretended to be its greatest friend, but no sooner had he mounted the "Chair," than he turned its most bitter enemy. He tyrannized over the minor barons; he seized the palaces, princely possessions and ducal dominions of the more powerful nobility. He permitted none to stand in his way;—For the least *fancied* disobedience, he attacked them without ceremony or mercy. He excommunicated the Duke of Ferrara; gave Navarre to Spain; commanded his army in person; besieged Mirandola, took it by storm, and making his way through the breach, pressed sword in hand through the city. In A.D. 1512 at open war with France: He renewed the prohibition against appeals to Councils, though he held one at the Lateran in opposition to that sitting at Pisa. In A.D. 1513, he added Bologna to his dominions. He was altogether warlike, and is set down as one of *the most* immoral of the Popes. To enable him to build the great Basilica of St. Peter's, he ordered the sale of Indulgences throughout Christendom. In his excommunications, and prohibitions of Councils, we see him as Antichrist opposing and setting himself above God. In these, his Pont. Max. character, and the sale of Indulgences, we behold the Latin Church as the "Enemy sowing the tares,"—(Matt. xiii. 25) as not only making merchandize of "men's souls," but blaspheming the CREATOR, and prostituting His throne, by pretending to sell places in the very heaven of GOD for money! In his birth, education, age, stature, and strength; in his promotion, plunder, treachery, and aggression; in his cruelty, position, and daring; in his warlike spirit with fire and sword; in leading his army in person, and besieging a city in the same region, and in the religious title of Pont. Max., we cannot but

behold the very "*Image*" of the infamous Maximinus, Emperor A.D. 235.—(page 66.)

A.D. 1513.—Leo X., Pont. Max., was made a Cardinal at the age of 18, in 1511. Julius II. made him governor of Perugia, and commander-in-chief of his forces, in the "holy league" against France. On his election, he appointed Cardinals Bembo, and Sadolet his secretaries. Having one day said to the former, "This *fable* of Jesus Christ has done us good service." Bombo writes him down as an *Athiest*. At first he made great reforms and improvements in literary and other matters. He was artful, uncertain, and treacherous; an insidious diplomatist, sowing dissention amongst the kingdoms for sinister purposes of family aggrandizement. He purchased Modina, and thought to possess himself of Naples and Venice. He maintained a powerful army. He deposed the Duke of Urbino, and in A.D. 1516 gave the Duchy to his nephew Lorezo. By fair promises and his passport of "safe conduct," he trepanned Cardinal Petrucci to Rome, and hanged him on *suspicion* of conspiracy. To recruit his treasury, and on the pretence of completing the Basilica of St. Peter's, he put all Christendom under contribution by the sale of his "letters of Indulgences;" and thus, like his infamous predecessor, he sowed broad cast throughout the world, "the Tares,"—the seeds of every infamy; evoked every human depravity; and gave unbridled scope to every crime. When Europe was rising in disgust at the abominable licentiousness resulting, he thought to divert the public mind by endeavouring to get up a Crusade against Selim of Turkey, but it would not do, for the "*Image*" should be perfect in all its parts, as we find it: then, in defiance of God and man, he, in November A.D. 1518, issued his notorious Bull, defending the sale of those Indulgences, and threatening excommunication against all who held contrary doctrines; and thus, whilst himself the slave of Satan, the servant of corruption, promising liberty, (2 Peter ii. 18, 19) he blasphemously pretended to the power of not only forgiving *sins against God*, which God, and God *alone* can forgive, (3 John i. 9) but of selling for money the "birth right" of the righteous; the celestial inheritance of the "Joint-heirs with Christ," and colonising the

realms of bliss with the purulent, the profligate, and the profane. In this horrible blasphemy, the Popes, the local Bishops, and the Civil rulers usually divided the spoil, though the monarch sometimes secured the entire. Thus I have shewn thee the local bishops and their churches, as harlots; the Pope, and the Latin Church at Rome, as the mother of harlots; the kings committing fornication with her; and the inhabitants of the earth drunk with the wine of her fornications. So truly and graphically described by St. John. (Rev. xvii. 1, 2, 3, 4, 5.) In A.D. 1521, his troops having seized Parma and Piacensa he added them to the States of the Church, but whilst rejoicing in his triumphs, the "Writing was on the wall," and he died suddenly. In his duplicity, his treachery, his aggressions, his atheism, and his blasphemy, Leo. X. is the personal "*Image*" not of one, but of many of the miscreant Ponti. Maxi. of the "First Beast."

A.D. 1522.—Adrian. VI. Pont. Max., appears upright in character, and honest in his endeavours to reform the papal court, and to abolish its luxury, bribery, and other abuses, but in these he was frustrated by the Cardinals. Their vices and the depravity of the church would seem to be "the worm which gnawed his vitals;" for he has left on record that his "reign was the most unhappy period of his life." He, in his virtues appears as the "*Image*" of Pertinax, A.D. 192, (page 64.) and in those and his death as the "*Image*" of Tacitus, in A.D. 276. (page 70.)

A.D. 1523.—Clement VII., Pont. Max., added in A.D. 1532, Ancona to the Papal dominions. The successful rival to Urban VI.

A.D. 1550.—Julius III., Pont. Max., was a Roman of low birth, and is accused of the greatest licentiousness, and unnatural intercourse with a certain Innocent whom he created cardinal; nearly a second edition of the "*Image*" Julius II., Pont. Max. (page 129.)

A.D. 1559.—Pius IV., Pont. Max. This is the pretended "Vicar of God," who by protractions tired out many, by his promises bribed and seduced some, and by the overbearing spirit

and numbers of his creatures swayed all, and so debauched the Council of Trent. Its constitution, its nature, and its conclusion I have given in the "Key," (pages 84-88.) Its infamous, its imprecation closing scene, removes all doubt, and stamps its character as pre-eminently antichristian. I then promised to give *his* creed, and here it is, as published and promulgated 9th December, 1564, by his BULL.

1st.—"I most firmly admit and embrace the apostolical
"and ecclesiastical traditions, and all other observances and
"constitutions of the same (holy, catholic, and apostolic)
"Church."

2nd.—"I also admit the Holy Scripture; according to that
"sense, which our Holy Mother, the Church, ~~has~~ held and does
"hold, to which it belongs to judge of the true sense and
"interpretation of the Sacred Scriptures; nor will I ever
"receive and interpret it, but according to the unanimous
"consent of the holy fathers."

3rd.—"I likewise profess that there are seven true and
"proper Sacraments of the new law, instituted by our Lord
"Jesus Christ, and necessary to the salvation of mankind,
"though not all for every one; to wit,—*Baptism, Confirmation,*
"*Eucharist, Penance, Extreme Unction, Holy Orders, and*
"*Matrimony*; and that they confer grace; and that of these,
"Baptism, Confirmation, and Orders cannot be repeated
"without sacrilege; and I also receive and admit the received
"and approved ceremonies of the Catholic Church used in the
"solemn administration of all the aforesaid Sacraments."

4th.—"I embrace and receive all, and singular the things
"concerning original sin and justification which have been
"defined, and declared by the most holy Council of Trent."

5th.—"I likewise profess that in the Mass is offered unto
"God, a *true, proper, and propitiatory* sacrifice for the living and
"the dead; and that in the most holy Sacrament of the
"Eucharist there are truly, really, and substantially the body
"and blood, together with the soul and divinity of our Lord
"Jesus Christ; and that there is made a conversion of the whole
"substance of the bread into his body, and of the whole

“ substance of the wine into his blood ; which conversion, the
“ Catholic Church calls Transubstantiation. I also confess that
“ under either kind alone, Christ is received whole and entire,
“ and a true Sacrament.”

6th.—“ I constantly hold that there is a Purgatory, and
“ the souls there detained are helped by the suffrages of the
“ faithful.”

7th.—“ And likewise, that the saints reigning with Christ
“ are to be honored and invoked, and that they offer prayers to
“ God for us, and that their relics are to be held in veneration.”

8th.—“ I most firmly assent that the Images of Christ, and
“ of the Mother of God, ever virgin, and also of other saints
“ shall be had and retained, and that due honor and veneration
“ be given to them.”

9th.—“ I also affirm that the power of Indulgences was
“ left by Christ to his Church, and that the use of them is most
“ beneficial to Christians.”

10th.—“ I acknowledge the Holy, Catholic and Apostolic
“ Roman Church as the *Mother* and *Mistress* of all Churches ;
“ and to the Pope of Rome, successor of St. Peter, Prince of
“ the Apostles, and Vicar of Jesus Christ, I promise and swear
“ strict obedience.”

11th.—“ I likewise firmly receive and profess all other
“ things, which by the sacred canons and general councils, and
“ especially the holy Council of Trent have been delivered,
“ defined, and declared ; and all things contrary thereto, and
“ all heresies which by the Church have been condemned,
“ rejected, and anathematized ; I likewise condemn, reject, and
“ anathematize.”

12th.—“ I, N.N. do now freely profess and truly hold this
“ true Catholic faith, without which *no man can be saved* ; and
“ I promise most constantly to retain and confess the same
“ entire and inviolate, with God’s assistance, to the end of my
“ life.”

This Creed of Pius IV. is made the sworn profession of
Christian faith, of all the Latin hierarchy, who must *swear* to it ;
adding—“ And that as far as in me lies, I will take care it shall

" be held, taught, and preached by all those that are my subjects, " or by them whose care shall in my office belong to me, so help " me God and these holy Gospels of God."

Now, mind, a " Vicar " is a substitute, one holding, or sitting for, or in the place of another. The Pope is tiaraid as "*father, prince and chief ruler* throughout the world;" and thereby opposes and exalts himself above ALL that is worshipped, or obeyed, lay or cleric ; and he thereby comes literally under the description given by St. Paul, thus—(2 Thes. ii. 4) " So that as " God he sits in the temple, shewing himself that he is God." And in the prescribed oath, is demonstration full wide and extensive as in the profession of Latin faith, that all the individual local churches in connexion with her are the debauched daughters of the " Great Harlot " promulgating her abominations, and making men drunk with the dogmas of her blasphemies ; and, therefore, that she, the Latin Church of Rome, is beyond doubt, literally—" The Great, the Mother of Harlots and abominations "!!

The pretended " Sacrifice of the Mass ;" the God-forbidden " *relative* worship of Saints," in bows and genuflexions before Images, I have demonstrated as blasphemies. And with respect to the yet more horrible and criminal fraud in the pretended power to sell or grant Indulgences, I will merely add to what I have already said on that subject—" That no man can deliver " his brother ; nor make agreement unto God for him ; for it " cost more to redeem their own souls, so that he must let that " alone for ever."—(Psal. xlix. 7, 8.)

The really Anti-christian, and God-defiant character and principles of the Latin Charch are, if possible, still more apparent to common sense and human reason, from the acts and proceedings of her executive, than even from her dogmas and teachings, for behold the nature of her " INTERDICTS."

In the unhappy Country, Province, City, or Place denounced in or under that dæmon ban, the public celebration of divine service was prohibited : No sacrament could be administered ; No marriage ceremony performed ; No baptism had ; No confirmation permitted ; No public prayers allowed ; No churches

opened ; No bells to sound ; and even the rights of christian burial were forbidden ! Instances of disobedience were punished by the horrible Excommunication and Anathema ; Thus the innocent, the religious, the repentant, the saint, the sinner, the profligate and the profane were alike debarred and compelled to abandon the service of the LIVING GOD. The Latin Church interposed between the CREATOR, and the *Creature* ; and forbade *man* to worship his MAKER under pain of “ Holy Mother’s ” curse, and the loss of salvation or eternal life !—Surely if that be not “ opposing God ” and “ exalting himself above God,” and all that is worshipped :—Surely if in this whole world can be found any decree more Theomachic and Anti-christian, or more demonstrative of the “ Man of Sin—the Son of Perdition—Abaddon—or Apollyon the Destroyer,” then may we imagine the Creation void, and our very existence a myth !

A.D. 1566.—Pius V., Pont. Max., is most notorious for his arrogance, and assumption over the national rights of Princes, which caused great disturbance, and was resisted by Naples, Venice, Spain, France, and Germany, and by the Archbishop of Mentz. His hatred of Protestants was most intolerant, evinced by his ordering the famous Bull “ In cœna Domini ” to be read publicly in all churches.

A.D. 1623.—Urban VIII., Pont. Max. The arrogance, the presumption, and the blasphemy of this “ Vicar of Christ ” are best seen by the issue of *his* Bull—“ In cœna Domini ” in A.D. 1627, which Bull commences thus—“ On behalf of God, and “ by virtue of the power committed to the blessed Apostles “ Peter and Paul, and to ourself, &c.” And wherein he excommunicated and anathematized All who in any matter or thing differed from the dogmas, institutes, and discipline of the Latin Church, or in any manner disobeyed the commands of the Pope ; all who presumed to appeal from his decisions to Councils, or who should dare to appeal to temporal Courts of Justice from either his commands or those of his ambassadors ; all who in any wise trenched on the territories of the Church, on its revenues, or on the rights, privileges or immunities of the clergy ; and all princes, kings, potentates, and peoples, who in any manner aided,

assisted or abetted those offending in all or any of the above ; and if a college, chapter, or university interdiction followed.

From that day for nearly 120 years to the middle of the 18th century this most arrogant, infamous and blasphemous Bull was publicly posted up in Rome on every Maunday Thursday, and every bishop was ordered to read it to the assembled people once a year, or oftener.—(Popular Encyclopedia, part 7, page 50.)

In Urban VIII., Pius IV. and V., it is impossible not to see the "Images" of those profane wretches the Pontif. Maxi. of their day, Caligula, A.D. 37, (page 58) ; Domitian, A.D. 81, (page 62) ; Commodus, A.D. 180, (page 64) ; and Heliogabalus, A.D. 218, (page 65) ; all of which assumed divine honors ; and one, Domitian, most blasphemously the titles of "Lord and God."

This is that Urban, who raised the "College of Cardinals" to its most lofty estate, and gave to its members the high sounding title of "Eminence," formed them a corps of Ambassadors ; and naming them "Legates," made them governors of Provinces, whence these "vice-royalties" are called Legations. These form the "Images" in name, dress, and importance of the Cardinals or *highest*, scarlet robed *civil* officers of the Emperor Theodosius, Pont. Maxi. of the "First Beast," A.D. 390, (page 78) His "Image," Gregory I. in A.D. 590 gave the title to all church officiating clergy. The "College" was established in the 11th century, and Alexander III., A.D. 1160, conferred on, and limited to them alone, the right of electing the Pope. Sometime about A.D. 1244 Innocent IV. ranked them above Bishops, and gave them the "*scarlet hat*." In A.D. 1298 Boniface VIII. assigned them the princely mantle "*Toga Pretexta* ;"—white bordered with *purple*. In this Institution, with the tiaraid "Vicar" clad in cluster-studded robes of velvet and gold at its head, is clearly seen the "great harlot clothed in "purple and scarlet, decked with gold and precious stones, and "pearls sitting on a scarlet colored beast, full of the names of "blasphemy, and having a golden cup in *her* hand, full of "abominations and filthiness of her fornication."—(Rev. xvii. 8, 4) Mind, the "Cup" was in *her* hand, where she kept it, prefiguring the "Latin Church" withholding the "Chalice" from

the laity. And, mind too, that the impious Caligula, Pont. Max., of A.D. 37, (page 58) who assumed to be God, and compelled the most noble of the Romans to worship him as the personification of Apollo, Mars, and Jupiter, had *his* College of Priests, or Flamens attired in scarlet and purple! Who can doubt the Latin Church to be the "Image," or that Rome became "the habitation of devils; and the hold of every foul spirit," and her Castle of St. Angelo, "the cage, the trap, the prison of, not *for* every unclean and hateful bird?" (Rev. xviii. 2.)

Now come with me to the "Wilderness,"—The Vatican Mount, from time immemorial "The Wilderness," and in the Basilica of St. Peter behold the "Image," and the rival of the Heathen Temples described in pages 47-52.

As you approach the great square in front, the grand piazza presents itself in a magnificent colonnade of 320 massive columns forming, by four ranges of lofty pillars, a triple promenade with flatted roof and gallery lounge above; its proud balustraded balcony ornamented by six-and-eighty gigantic figures or statues of so many Saints and Martyrs. Its lines receding from its still more majestic front to right and left in a bold semi-ellipse; where, in the centre stands the famous obelisk brought by Caligula from Egypt. The shaft is one stone of Egyptian granite 80 feet long, weighs 450 tons, stands on four gilt bronze lions placed on a pedestal 37 feet high, and the whole surmounted by a brilliant gilt brass Greek Cross, 7 feet high, in which is inserted a piece of the *true* Cross; and endowed with ten years and ten times forty days indulgence for and to every passer who says a "Pater and Ave" for the prosperity of the See of *Rome*! At symmetrical distances from this beautiful obelisk, and flanking it, are two splendid and refreshing fountains. In the far centre of the Piazza, are three successive flights of marble steps extending 400 feet from right to left, terminated by the Statues of St. Peter and St. Paul, and forming an ascent of some 20 feet to the Portals. Above the top landing or grand lobby, and towering to the height of 180 feet, stands the stupendous front of St. Peter's, topped by its noble balcony and balustrade near 700 feet in length, supporting on pedestals a line of exquisite

statuary. Far behind and above it appears the magnificent dome rising to the further elevation of 400 feet, surmounted by the lantern, spire, ball, and cross. Its interior grandeur corresponds with the exterior magnificence. Five lofty Portals, each having on either side two Ionic columns of purple marble open from the lobby into the Vestibule ; a noble portico 70 feet high, 400 long, and 50 broad, paved with variegated marble, and covered by an enriched gilt vault ; and ornamented with pillars, mosaics, a refreshing fountain right and left, and terminated at each end by an equestrian statue ; one of Constantine the Great, the other of Charlemagne. At each of the two first pillars, and opposite to each other, stands an Angel of white marble presenting a shell font or basin of yellow marble, ever filled with " Holy Water," wherewith all the " faithful " comers and goers, sprinkle their foreheads in hope or token of ablution. Opposite the great door is Bernini's bass relief—" Christ commanding *Peter* to feed his sheep." Opposite to and in keeping with the Portals, are four doors into the church ; one built up and never opened but on St. Peter's day, when the Pope himself strikes the first blow, and assists to remove it. Three have pillars of the finest marble ; The centre has folding doors of bronze, ornamented with enrichments *indelicate* and *obscene* ! These open into the most extensive hall or nave ever built, paved with variegated marble, and roofed with gilded vault, impanelled and enriched. In the centre of the Church, and under its mighty dome, stands the " High Altar," From its base the view is truly magnificent : Four superb vistas present themselves ; and the dome above rises like a firmament to the height of 400 feet, presenting in so many corresponding oval compartments, mosaics of the Four Evangelists, and enriched and covered with other mosaics of religious legends ; and crowned with the throne of the Eternal. This amazing superstructure rests on four immense pillars, each ornamented, under the direction of this Urban in A.D. 1625, with a shrine, pedestal and white marble statue, over which is a Gallery ; and on entablature in letters of gold, the descriptive particulars of " the Four Great Relics ;" periodically therefrom exhibited to the " faithful :"—1st—The statue of an *imaginary*

personage, St. Veronica—relic, Christ's face, impressed by his sweat on her pocket handkerchief on his way to Calvary. 2nd,—that of St. Helena, Constantine's mother,—relic, 8 or 4 inch splinters off the "*true Cross*." 3rd,—the Statue of St. Andrew,—relic, his "*Head*," and 4th,—that of St. Longinus,—relic, the Spear point which pierced the Redeemer's side, given to Innocent VIII. by Bagazet the Turk!! Around the dome rise four other Cupolas of great but inferior magnitude ; six more cover the different divisions of the aisles, and six others, so many minor altars or chapels. All these Cupolas are lined with beautiful mosaics, and the aisles and altars with every species of ornament, and enriched with the finest sculptured monuments. The "*High Altar*" is, in itself, a most striking object. At each of its four corners is a pedestal of Ivory, from which spring so many twisted pillars, each fifty feet high, supporting an entablature, bearing a canopy rising to the height of 132 feet from the pavement. All this, the pedestals excepted, is of Corinthian brass, and is the most lofty massive work of that or any other metal in the world ; and the whole is so arranged as not to obstruct the view of the Cathedra, or Chair of St. Peter, which terminates the Church. This Cathedra or Bishops' throne, is also of Brass, in form of a kind of tribune designed and overwrought by Michael Angelo. On it stands a group of four gigantic Statues of the "*four doctors*" of the Greek and Latin Churches ;—Saints Chrysostom, Anthanasius, Augustine, and Ambrose in gilt bronze, supporting a throne elevated 75 feet above the pavement, and highly wrought in precious materials, bronze, gold, and gems, but none "*so highly valued, so precious, or so sacred, as the Chair itself, the true Chair, veritably occupied by, and whereon St. Peter, the Prince of the Apostles really Pontificated.*" Above the throne is a superb circular window of transparent crystal, tinged with golden rays and surrounded by groups of angels and a Glory of Seraphin which sheds down upon the splendour of the Cathedra a mild and brilliant radiance as a halo around it. Beneath the Cathedra is the Altar of St. Peter, in rich keeping with the gorgeous splendour which every where surround it. To the front is the seated bronze Image or

Statue of St. Peter ; or, as most believe, of " Jupiter Tonans ;" which is not by any means unlikely, and may almost be certain from the athletic proportions of its parts and the stern aspect of the majestic visage. At the west end of the " High Altar " is the descent by a double flight of marble steps to the tomb or Confession of St. Peter ; they lead to an area before two brass folding doors, which conduct into a vault immediately under the High Altar, and whose grated floor is right above the tomb. The Rails which surround this space above, are adorned with 112 bronze cornucopias which support so many silver lamps that burn constantly in honor of the Apostle. The staircase, the pavement of the area and the walls around are all lined with alabaster, lapis lazuli, verde-antique &c. " To this shrine on the great Jubilee or Feast of St. Peter," says Lady Morgan's Italy, " the Holy door is opened, and after due adoration to the " veritable statue of the former Jupiter Capitolinus, the people " are allowed to pass in, and as they enter and pass on, if a " favorable opportunity occur, the more faithful scrape off and " steal away a bit of the holy mortar."

On that great day, the Body Guards surround the Image and keep clear the passage whilst " the Church " pays its adoration ; and behold—The " servant of servants " in gorgeous robes and pontifical majesty, surrounded by his great officers of state, attended by Cardinals, Archbishops, Bishops, and Deans in robes of richest velvet, silks, lawns, and linen ; scarlet, purple, and white, bordered, braided, embroidered and brocaded in gold and silver and ornaments in pearls and precious stones, in heraldic display of their respective rank ; followed by priests, deacons, monks, and friars surpliced, quoifed, and habited brown, puce, gray, white, and black according to their order, approaches in veneration, bows, bends lowly, and prostrating himself before the Image, places his head beneath its foot, prays, kisses the toe, rises reverently ; and is followed, and imitated by all that follow. Then come princes, dukes, and nobles, magistrates, citizens, and—the People, all in humble imitation of the Sovereign Pontiff worshipping and adoring not only an Image, but a " pious fraud " ! " A lying Image " ! !

Now behold therein, the pure unmixed, the systematic Hierarchical Idolatry of the Latin Church. Its head, and members paraded in all its paraphernalia of sacerdotal robes, and vestments, palliums, stolles, quoifs, cowls, collars, crosses, and habits to make a blasphemous display of violating GOD'S Commandment,—His Jealous Commandment, "THOU SHALT NOT BOW THYSELF DOWN TO THEM" !

Lady Morgan's Italy describes another monument, thus ; Amongst the tombs—the mausoleums of pontiffs, priests, saints and martyrs, stands that of the famous Countess Matilda, the *platonian* friend of the renowned Hildebrand, Gregory VII. of A.D. 1073, whom he was able to induce not only to lavish all her riches on himself, but to bequeath her territorial possessions to the Church ; whereby on her death in A.D. 1115, Paschal II., Pont. Max., became possessed of Tuscany, Mantua, Parma, Reggio, Piacenza, Ferrara, Modena, part of Umbria, Duchy of Spoleta, Verona, and almost all that constituted the "Patrimony of St. Peter" from Viterbo to Oviedo, with part of Ancona." This gift had obtained for her a monument in St. Peter's, and thither, this Urban VIII. had her ashes conveyed from the Benedictine Convent at Polerone where she died. Her Statue holds the Holy Sceptre and Tiara in one hand, and the Keys of the Kingdom of Heaven in the other. At her feet lies her Sarcophagus. Its relieve carvings represent the Emperor of Germany Henry IV. at the foot of Gregory VII. abject, prostrate, and half naked surrounded by unfeeling Italian princes and nobles lay and clerical, &c. And it stands a lasting monument of the arrogance of the "Servant of Servants," and their vile swindles for possessions. Now behold the inestimably precious, the venerated, the *identical* "Most Holy Chair," so carefully encased, cherished, and screened from mortal vision, because too sacred for even the pure to look upon ; and which the Prince of the Apostles left as an heirloom to his successors in the Holy-Roman-Catholic-and-Apostolic-Latin Church, and as a perpetual memento of the Rock whereon it was founded.

The same Authoress, (vol. iii., page 81) gives the following interesting and instructive fact respecting that "enshrined Cathedra."—

During the occupation of Rome by the French in 1810, their sacriligious curiosity to see the "Chair of St. Peter," broke through every obstacle, they actually removed its superb casket, and found the thing itself; the sacred relic of eighteen centuries! Upon its mouldering and dusty surface were traced carvings, having the appearance of letters; the dust and cobwebs were removed, and the inscription faithfully copied. The writing is in Arabic characters, and is the well known confession of the Moslem faith:—

"THERE IS BUT ONE GOD, AND MAHOMET IS HIS PROPHET!"

The "holy relic" was replaced:—the story hushed up; and none but the audacious venture to repeat it. The Chair must have formed part of the spoils of the Crusaders, and would appear to be an offering suitable to, and worthy the acceptance of the "Holy Fathers" who evoked them.

THE WORSHIP. The festival worship, if not divine is seductive: The service grand and imposing—"LA FESTA DI CATTEDRA," or the inauguration of—"the Holy Chair" commemorated 18th January, is thus described—

"The splendid dresses of the troops, which line the nave, the variety and richness of the vestments which clothe the various church and lay dignitaries;—abbots, priests, canons, prelates, and cardinals; doctors, dragoons, senators, and grenadiers who march in the procession, present as they pass up the vast space of this wondrous temple a spectacle nowhere to be equalled. In the midst of swords and crosiers, of halberts and crucifixes, surrounded by banners, and crowned with the glittering tiara of three-fold power, appears the Pope seated in a chair of crimson and gold, borne aloft on men's shoulders, surrounded by a band of persons, wafting from plumes of ostrich feathers mounted on ivory wands, a cooling and refreshing gale. As he passes up the church to a small temporary choir and throne beneath the Chair of *St. Peter*, all fall prostrate, and a solemn service is then performed, hosannas arise, and royal votarists, and diplomatic devotees parade the Church with guards of honor, and bands of running footmen." (vol. iii. page 82.)

THE ADORATION OF THE LUMINOUS CROSS by the Pope, Cardinals, and all the faithful, as celebrated on the night of Good-Friday, is thus described by Eustace in his "Tour through Italy," London, 1818, vol. i. "The 112 lamps which burn over the Tomb of the Apostle, are extinguished, and a stupendous Cross of light appears suspended from the dome between the High Altar and the Chair,"—an exhibition said to be invented by Michael Angelo—"The magnitude of the Cross, hanging as if self-supported, and like a vast meteor streaming in the air ; The blaze that it pours forth, the mixture of light and shade cast on the pillars, arches, statues, and altars ; The crowd of spectators placed in all the different attitudes of curiosity, wonder, and devotion ; The processions with their banners and crosses gliding successively along the nave, and kneeling around the Altar, the penitents of all nations and dresses collected in groups near the Confessional of their respective languages : a cardinal occasionally advancing through the crowd, and as he kneels, humbly bending his head to the pavement ; in fine, the Pontiff himself, without pomp or pageantry, prostrate before the Altar, offering up his adorations in silence, forms a *scene* singularly striking, by a happy mixture of tranquillity and animation, darkness and light, simplicity and majesty." Abolished by Gregory XVI., and since discontinued by reason of the disgraceful scenes of obscenity, depravity, and vice enacted in the shade and recesses of St. Peter's, by some of the congregated votaries.—(Pilgri. to Rome, p. 241.)

"THE FESTIVAL OF EASTER," by Lady Morgan, (vol. i. page 19.) "On Easter Sunday the Church of St. Peter exhibits all its splendour in magic effect. Its spacious piazza, its porticos, and colonnades, its beautiful fountains, and its stupendous façade glittering in the noon-day sun, become the scene of action. Above its marble walks rise fantastic awnings for the accommodation of the spectators, who at an early hour crowd their elevated seats. The space below is lined with infantry : the light horse with their showy dresses, form a line within : The Roman military standards, once the banners of universal conquest, now serve only to deck the pageant, and flaunt above

“ the gaudy little colors of the Swiss Corps. In the centre of
 “ all, forming the inner circle, and crowding the steps of the
 “ church, is a multitude of the common people. The *loggie*
 “ above the portico are filled with cardinals, and in the centre,
 “ raised upon men’s shoulders, high above all, like some dimly
 “ seen Deity, and reduced almost to a speck by his elevation,
 “ appears the Pontiff. He is said to pray, but prayers are
 “ unheard ; and when he rises to give benediction, the act
 “ scarcely visible, is awfully announced by the tolling of the great
 “ bell, and the firing of the canon of St. Angelo. The military
 “ ground arms, and drop on their knees ; the Cardinals fling
 “ down the Church’s indulgences among the people, who scarcely
 “ stoop to pick them up, though each was the remission of years
 “ of frailty. Drums beat, trumpets sound, music plays, the
 “ troops file off, and the ceremony finishes at night by the
 “ illumination of the Vatican.”

“ *CORPUS CHRISTI.*” The Festival of the “ Consecrated
 Host,” or the “ Body of Christ ” ! This, the invention Juliana
 a lunatic nun, who fancied she saw a gap in the limb of the
 moon in A.D. 1230, and decreed and ordained throughout Chris-
 tendom by Urban IV., Pont. Max., in his Bull, A.D. 1264. It is
 at once, the most important, splendid, and *imposing* spectacle, if
 not the most blasphemous ever exhibited in the Latin Church, not
 only in St. Peter’s on the Vatican Mount, the immemorial
 “ Wilderness ;” but throughout Europe. It is celebrated the
 first Thursday after Trinity Sunday,

The *order* of procession is arranged within the Church,
 which is, if possible, more splendidly lighted, more richly bedi-
 zened ; and lined with the military in grand parade pomp, with
 drums, trumpets, bands, and banners, than on other occasions.
 On its entrance, it is preceded by bands of pretended angels
 represented by the children of the choir carrying flags, and
 attired for the purpose ; followed by the Confraternities, bearing
 highly ornamented wooden Images of their respective patron
 saints ; Then the *Ceroferari* bearing tapers ; deacons, curates,
 priests and deans in full pontificalibus, some carrying jewelled
 and richly chased gold and silver censers pendent from chains of

the same metals, some bearing flambeaux &c., attended, interspersed, and margined by acolytes or other inferiors swinging about in every direction incense pots and raising clouds of perfume. Then Cardinal bishops robed in purple heavily ornamented in gold, holding their white mitres in their hands; Cardinal priests in albs of white lace, purple silk chasubles richly embroidered in gold foliage; all bearing croziers, or other richly ornamented insigniæ of office. The tiaraid Pope in his richest robes, seated in the throned Gestatoria decorated with ostrich feathers and peacocks' tails extended right, left, and above him; resembling the pantheon pictured chariot of Bacchanelian Apollyon; but placed on an estrade or litter borne on the shoulders of men in rich crimson liveries: On either side is carried the flabelle, a hugh fan of similar feathers fastened to wands of ivory, with which the air is agitated, the incense diffused, the perfume wafted throughout, and the high-exalted, proud and gorgeous "Vicar of God" is fanned and refreshed as he is borne to the High Altar there to deposit, worship and adore THE BLESSED REDEEMER of mankind enthroned with HIS FATHER, THE ETERNAL SUPREME, in Glory ineffable; but which the Latin Church, declares and swears is "*body, blood, soul and divinity*" on that Altar, in the guise and similtude of a Wafer. His Holiness is surrounded by the *guard nobile* in rich and splendid uniforms, and followed by a long train of nondescripts. Before the sovereign Pontiff, and elevated on the estrade is the genuine *Heathen Cake* (page 55) the mock "*Body of Christ*," to which he pretends to kneel, but does not. Arrived at the High Altar, he rises, takes up that "Host," elevates it, descends, bears it to, and there elevates and places it, amidst a grand flourish; the military salute, ground arms, depress swords, port halberts, and fall on their kness. Crosiers and crucifixes bowed, knees bent; the Pope kneels, all are prostrate. He rises and gives his benediction. The diplomatic corps in their various court dresses, with their attaches; princes and nobles, senators and magistrates in official robes with trains of attendants grace and do homage to the pageant; but look tame and dull in comparison to the gorgeous splendour of the ecclesiastical display in this magnificent pomp

of the "woman," whom St. John the Divine, says he saw, "arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations, and filthiness of her fornication: And when he saw her, he wondered with great admiration."—(Rev. xvii. 4, 6) As well he might, and must have done; when with they eye of prophetic vision, he beheld in the vista of ages this audacious, proud, presumptuous and blasphemous mockery of the sad and harrowing sacrifice of "the Body of Christ,"—the meek and holy Jesus; who by that one oblation on Calvary, is the author and finisher of our salvation through faith. After benediction, all arise, and hurry off as best they may; the whole presenting a lively "Image" of the "priestly pomp" in the splendid procession of the Heathen Megalenses given in pages 53-55. Such are some of the "great wonders" by which the Second Beast deceived. We shall soon see him literally "make fire come down from *heaven* on the earth in the sight of men."

But turn to the "Coelian Mount" and behold the Lateran Palace, the scene of so many gorgeous cavalcades, stately triumphs, coronation pomps, and arrogant displays of "the Father, Prince, and Chief Ruler of the World;" who, to establish his title to the "father of lies," subscribes himself "the servant of servants." This Lateran Palace, the sojourn of Eleven Councils, some there convened in antagonism to the decrees of others elsewhere. Connected with it is the Basilica of St. John the Baptist, the Pope's own Episcopal, Metropolitan Parish Church, at the grand altar of which none but the "Holy Father" himself can celebrate Mass, *because* within that Grand Altar is enclosed, forsooth, the wooden one used by St. Peter for the same purpose. Over its principal portal is inscribed "The Mother and head of all Churches in the city and the world." Its choicest relics, like those of St. Peter's and other places, are kept screened from eyes profane, equally hidden from human observation, as from critical survey; so that the Rites, the Ceremonies, the Traditions, the Sacraments and the Relics form the *res arcana* of the Latin Church, and emblazon on her frontlet the terribly significant initial word—"MYSTERY."

Fronting the grand entrance to the Palace stands the Chapel of the "*Scala Santa*" or holy stairs. They consist of one flight 28 in number, in the centre about mid-height are 5 steps, said to be part of the staircase of Pontius Pilate's house, which were sanctified by some drops of the blood of Christ. The Chapel is the shrine of daily pilgrimage for the Peasantry, and they ascend its holy steps on their knees, and as none dare mount them but on *all-fours*, there are lateral or side steps for those of the faithful who prefer walking. Thus is *there* daily exhibited the imitation of Heathen votaries and the "Image" of the Pagan Temples, which in like manner rewarded the devotees of the "First Beast" with a refreshing sprinkle of "Holy Water" after the fatigue of their ascent, as I have shewn thee in page 52.

But turn again to St. Peter's, for this is the Festival of the Prince of the Apostles celebrated on the 29th June. See, the splendours within the Church, are, if possible, more grand and imposing than any yet described.

Behold the Jupiterian Image of the Saint in the, grand aisle is more crowded, more venerated, more worshipped; and the brazen stocking on its holy foot more kissed: That sacred foot, which, without once complaining, has patiently suffered itself to be kissed away by the pressure of the devout lips of the faithful until it required re-toeing, and to be cased in armour to protect it from the ardent devotion of its worshippers: If that Image *worship* be *not* idolatry; it is *so very* like it, *we* had better retire to the Querita de Monti and see the literal fulfilment of the "great wonder"—THE ILLUMINATION OF ST. PETER'S AND THE GIRANDOLA, and the Fireworks from the Castle of St. Angelo, so graphically outlined by the Author of "*Rome in the 19th century*"—Edinburgh, 1820—as "it is one of the grandest sights the eye can witness." Thus behold: How lovely, chaste and georgous shines the Queen of Night from the sou-eastern vault, as if blushing and half ashamed before the million of corruscant eyes brilliantly peering down from the cerulean crystal canopy of heaven, to pursue the retiring glory of her gone-down spouse—the Lord of Day! How blandly is her modest glow of apparent worship reflected from the mild emblem of man's

redemption high above its luminous temple on the spire of St. Peter's ! The stars seem to pale before her. But see the whole fabric in its immensity, its columns, capitals, cornices, and pediments ; the beautiful swell of its lofty dome towering into heaven, the ribs converging to one point at top, surmounted by the church's lantern and crowned by the Cross are picked out in lines of fire. See the vast sweep of its colonnades with flatted roof supporting whole armies of gigantic saints ; in every rib, line, mould, cornice, column, and feature resplendent in the same beautiful light. Hark ! the expanding harmony of the loud chime seems to greet her adoration and to cheer her path ; but behold the Cross. It is one of fire ! waving a brilliant light, as if wielded by some celestial hand. See ! ten thousand globes and stars of vivid fire roll spontaneously along the building as if by magic and self-kindled. How it blazes at once into a dazzling flood of glory ! See, the whole seems an enchanted palace, hung in the air, and called into being by the wand of some invisible spirit. Ha ! that lightning flash from the Castle of St. Angelo, Hark ! the reverberating thunder from its monstrous cannon, and the tremendous explosion from its pyrotechnic coffer. See ! how it pours forth like the raging eruption of a volcano. See, the red sheets of fire how they blaze into the glowing heavens, and thence pour down their liquid streams upon the earth ! How fitfully are they reflected from the persons, and the admiring faces of the wondering multitude who witness it ! See, those hundreds of gigantic tortuous wheels twirling round and shooting out and downwards thousands of hissing dragons, and scorpions, and fiery snakes. How the fountains and jets of fire throw up their blazing cascades into the skies ! See that tremendous burst of fire, now pouring down its burning torrents and threatening conflagration to the world. How the people give back ! But hear the acclamation, and see the surging of the immense assemblage as they retire from the scene. How the sound dies out before the pale moon, and leaves reflection reassured of righteous Judgment yet to come !

In that grand spectacle eighty men are engaged in the instantaneous lighting of the lamps, it is said to cost seven to

eight hundred Roman crowns, and to be witnessed by 150,000 persons. In that Ecclesiastical display, so exhibited on Jubilees, and the festivals of Easter, and St. Peter to all the citizens, stranger visitors, and the hordes of pilgrims who crowd Rome to witness the sight, it is utterly impossible not to recognise the "great wonder" which the "Second Beast;"—the Latin Hierarchy, had "power to do." In "the Key," page 13, we have seen that "CHURCH and CHURCH GOVERNMENT, in an evil and malignant sense, is symbolized as "*Heaven*." And now;—Behold I have *thus* shewn thee *literally*, the terse description of St. John, fulfilled by the Roman Pontiff, who thus "maketh fire to come down from *heaven* :—from the evil, the wicked *Church* symbolized as *heaven*, on the earth in the sight of men." (Rev. xiii. 13.)

That this magnificent temple was raised far more with the intention to honor the foisted attributes of the prophetic "false Rock"—Peter, and his pretended successors, than for the pure, the simple, and the sacred adoration of "The Rock of Ages"—CHRIST JESUS, would seem patent from its rites and ceremonies; but be the real motive what it may, its erection was a pretext taken advantage of by the Latin Church for an extortion, a swindle, and a fraud never surpassed in Europe. It was some 120 years in building, and up to Urban's time it cost about 50,000,000 of Roman Crowns, a sum equal to at least Fifty Million pounds sterling of our present currency. The whole, if not twice that amount, was, during that period exacted from the credulity, the fanaticism, and let us hope too, from the pious offerings of religious devotees, and pilgrims. How much of it was raised throughout the world, by the pollution of Christendom in the sale of "Indulgences" is not known. But that building so erected, and domed in; and its Castle of St. Angelo fortified by Urban VIII., stripping the most beautiful and noblest work of Ancient Rome; and proudly adorned and desecrated as it is by fictitious wonders, its lying legends, its "holy chair," its images, its relics and its sacrifices; its inquisition, its prison, its tortures, and its murders; its excommunications, its anathemas, and its interdicts; its indulgences, its absolutions and displays, the Basilica of St. Peter stands a stupendous monument of the

“deadly wound of the First Beast ;” of the divine inspiration of the Revelations of the beloved Disciple ; of the truth, the prescience—the Divinity of the Redeemer ; and of the pride, the envy, hatred, malice, fraud, intolerance, and cruelty exhibited in the idolatry and blasphemy of the Latin Church. And though not “the mother of harlots ;” a title which of right belongs to the Basilica of St. John Lateran, which is endowed with the inexhaustible privilege of granting to the happy sinner who visits it, as many days’ indulgence as there fall drops of rain in a continuous shower of three days and three nights ! Yet does she in her very *form*, her splendour, and magnificence stand out before the world as the bold, brazen, and bedizened symbol :—the “painted Jezebel” of the Romish Priesthood throughout the globe. And as we proceed we shall find that *Form* repudiated by *Miracle from Heaven* : Bramante originally designed it for the Latin Cross † ; Michael Angelo reduced it to the equal dimensions of the Greek Cross + but even in this It *could not* escape condemnation, and Carlo Maderno again elongated it to the Latin † (see page 157.)

In A.D. 1633 this Urban VIII. and his Council of Cardinals persecuted and imprisoned the immortal mathematician and astronomer Galileo, for asserting that the earth moved either on its axis, or in its path through the heavens ; and thus have they left for ever on record that the arrogant assumption of the Latin Church to infallibility, is equally void with respect to physical science, as to dogmatic Theology, and revealed religion. But it was on the 25th of May, 1642, that these worthies crowned their infamy, and became partakers with murderers, by sending over his “Bull of Indulgences” to the “faithful” of Ireland, who on the 28th of the previous October, had massacred 154,000 Protestants !

A.D. 1655—Alexander VII., Pont. Max. This was Cardinal Chigi, who wore the mask of sanctity and pious zeal, but no sooner became “Holy Father,” than he proved himself a proud, vain, extravagant and intriguing voluptuary ; his presumption was equal to his insolence, and the latter lost him Avignon and Venaissin to Louis XIV. of France.

A.D. 1676.—Innocent XI., Pont. Max., able, just, economical, honest and moral.

A.D. 1689.—Alexander VIII., Pont. Max. Artful and designing, he prevailed on Louis XIV. to restore Avignon and Venaissin &c. to the Church.—He supplied the Venetians with money, men and ships to war against the Turks. He enriched his own family and *postponed* the Church.

A.D. 1700.—Clement XI., Pont. Max. In 1713 Le Tellier, Jesuit, Confessor to Louis XIV., projected the Bull, *Unigenitus Dei Filius*, which condemned 101 propositions drawn from the work of Pasquier Quesnel, and through the influence of the Jesuit party extorted its publication from Clement, who thereby opened the door to very great dissention, bitterness and scandal, and much persecution, and gave a "deadly wound" to Papal infallibility; as it was almost universally admitted to have denounced several of the fundamental truths of Christianity! It was sought to be enforced by withholding the "Sacrament" in France! Both it and the Bull *In Cæna Domini* were formally suppressed in Austria in 1781. In this and the succeeding Popes, and the henceforth general history of the temporal and ecclesiastical power, or rather *struggles* of the Papacy, must be seen the "Image" of the "Decline and fall" of the "First Beast."

A.D. 1740.—Benedict XIV., Pont. Max., was learned, wise and good, and did much to mitigate the evils produced by Clement XI.

A.D. 1769.—Clement XIV., Pont. Max., is esteemed as good, liberal, learned, just, and wise, and has the merit of *tardily* yielding to the voice of Europe, by issuing his famous Bull, "*Dominus ac Redemptor Noster*" on the 21st July, 1773, by which the Society of Jesuits was totally abolished throughout Christendom.

A.D. 1775.—Pius VI., Pont. Max., presents evident signs of the "Second Beast" reeling under the "deadly wound," for Austria meditates Ecclesiastical reform. France confiscates Church property and suppresses religious Orders. Germany abolishes the Nunciature. Naples withholds the tribute of a *horse*. Avignon and Venaissin are re-united to France.

Napoleon La Grande ends, for the time, the Pope's temporal power—Declares a Roman Republic, establishes Consuls, Senate, and Tribunes.—Pius VI. is brought prisoner to France, and dies at Valence.

A.D. 1800.—Pius VII., Pont. Max. The Vertigo continues, for Spain sells the Church lands. Pius is invited to the Coronation of Napoleon the First, but the Emperor leaves him in the back ground and crowns himself. He is allowed to return to Rome in 1805, and is received with great dissatisfaction. Rome and all the Papal cities incorporated with Italy. As if inspired by the toe-kissed Jupiter, the fraudulent Image of St. Peter, the "Holy Father" seizes the thunders of "Holy Mother Church" and launches forth her bolts in the shape of an Excommunication against Napoleon the Great, on the 10th and 11th of June, 1809, generously and charitably including in that comfortable curse, "all other violators" of Papal Territory; which results on the 6th July, in his being arrested and brought prisoner to Savona, and thence in 1812 to Fontainebleau. In 1815 he is restored to the "Holy Chair" by heretic England, heretic Prussia, and schismatic Russia; and immediately proves his gratitude to them, and piety to Heaven by the issue of Bulls and Briefs against the distribution of Bibles and other holy books; and for the *repristination* of the infamous Jesuits, and for the restoration of the bloody, cruel and intolerant Inquisition; doing all that in him lay, to place himself *above* GOD, by thus endeavouring to suppress the spread of Gospel light, and a saving faith in CHRIST alone! Is not this the "Unclean spirit that when he returned to his house found it empty, swept, and garnished; who took seven other spirits more wicked than himself, and whose last state was worse than the first?" As foretold by CHRIST, when HE said "even so shall it be also unto this wicked generation?"—(Matt. xii. 43-4, 5.)

A.D. 1823.—Leo XII., Pont. Max. Rome had now again gradually become fashionable, and the seat of "fine arts" so called. Leo was the favorite of his people, and finding himself thus strong; he, in 1824, disputed with Austria and France on

the "Rights of Popes." He fostered and encouraged the Jesuits and their General Louis Fortis. In 1825 he restored the *prisons*, the racks, tortures, and cruelties of the "Holy Inquisition," and proclaimed a Jubilee on the occasion. And by way of giving eclat and Christian charity and character to that "Image" of the Heathen Games, his "*allocution*" to Christendom on that occasion is eminent for a warm attack denouncing BIBLE SOCIETIES and the distribution of GOD'S Holy Word !

It is said, that whilst 8,000 persons were engaged in the *devotional exercises* of this very Jubilee at the Parish Church of Migne, near Poitiers in France, on the evening of Sunday, the 17th December, 1826, they observed about one hour after sunset, the sudden appearance of a Cross some 120 feet long ! of a silver color tinged with red ; and about 200 feet above the porch of the Church ! ! If this be true, and the appearance were not produced by a Jesuit *pious* trick with a magic lantern on the dark ground of the steeple or spire of the church, as sceptics might affirm ; I can only look upon that Crucial appearance as a miraculous celestial protest against the infamous proceeding in celebrating a Jubilee, or mock religious ceremony to commemorate the *repristination* of the cruel, vile, and sanguinary Inquisition ; the re-opening of its abominable and atrocious prisons ; and Leo's blasphemous and antichristian prohibition of the Gospel of Christ, and denouncing the acts of those who labored to spread its " glad tidings."

Leo, finding the sands wasting in the Old World, thought to strengthen his footing in the New, by conciliatory measures with the Churches in the Spanish American Republic, and by, in A.D. 1828, recognising Bolivar's Bishops in Columba &c., notwithstanding the Church's decrees and excommunications against Lay nomination and investiture !—Such is "Catholic" consistency ! !

A.D. 1829.—Pius VIII., Pont. Max.,—died in a year.

A.D. 1831.—Gregory XVI., Pont. Max. Now, from 1831 to 1844, through the exertions of the Bible and other Christian Societies the light of Gospel truth was fast spreading throughout the world ; when this Blasphemer had reprinted in Rome, the

"Psalter of the Virgin," substituting *her* name for that of the ETERNAL SUPREME in an awful and atrocious parody of the last words of Christ Jesus on the Cross, saying :—

"*Into thy hands O LADY I commend my spirit*" !!!

And not content with that horrible profanity, this pretended "Vicar of Christ" did on the 8th May, 1844, issue from the Capital of "the Wilderness"—the Basilica of St. Peter, his Encyclical letter to Christendom denouncing—

"the insidious manoeuvres of the BIBLE SOCIETIES for disseminating the Bible, AND WORSE BOOKS THAN THE BIBLE."

Now, Mark!—Just about the time that repulsive, shocking, and antichristian blasphemy, and this Encyclical missive were promulgated in the United Kingdoms, appeared, as I mentioned in page 100, the Miraculous Cross on and over the whole disk of the Moon, on the Evening of the 27th June, A.D. 1844.

In point of fact; this Encyclical letter was mentioned in the 8rd col. 1st page, and the Cross on the Moon in the 4th col. 2nd page of the *same* paper, SAUNDER'S 29th June, 1844! Of that more anon :—But when *Miracles* come from God concurrent or synchronical with notable or historic occurrences, apparently of human production; *both* events are significant, and *neither* should be overlooked or suppressed :—For instance—

At the same time that the soldiers—"the People of the Prince"—Titus, (p.p. 61, 96) set fire to, and totally destroyed the Hebrew Sanctuary at Jerusalem: God, by earthquakes utterly overthrew, and by thunderbolts of fire from heaven consumed the Heathen Temple of Apollo—Apollyon—at Delphos.—(Theodorit. l. 8, cap. ii.—Godwin's Heb. Anti. l. 2, p. 78, 1624) The learned, the wise and powerful ought thence to have understood that a time had come for *them* to supplant the Jewish Traditions, and the Heathen Idolatry, by the pure worship of the FATHER, SON, AND HOLY GHOST, according to Gospel light, in brotherly love and Christian Charity; but they understood not the sign, or disdained it.

History tells that every human effort or attempt to rebuild or restore either of those Temples has failed—defeated by Heaven! And now for 1800 years their ruins still remain as *indexes*

pointing,—to the righteous Judgment of God testifying against the “lying traditions” of the one, and the “blasphemous Idolatry” of the other:—The Vision of the Cross above the Sun in Constantine’s time (page 100-101) was equally misunderstood or neglected; and so the Christianity of both Greece and Rome permitted its Dogmas to be defiled by “Traditions,” and its Temples to be desecrated by “Idolatry:” Let not the Christianity of the NINETEENTH CENTURY, let not *any* of the Human-race mistake the *import* of “the Cross on the Moon,” or disregard the time and circumstances of its miraculous appearance;—It proclaims the only means of Man’s redemption, and *what* ought to be the pure, the simple, and unsophisticated worship of the ETERNAL.

On the 14th December, 1844, all the R.C. Bishops in Ireland received a *Rescript* from this—“Holy Father”—“To abstain from Political agitation, to inculcate Universal peace and charity as the bond of Christian perfection; and *above* all to recommend by *word and example* honor and submission to the ruling powers, as the *genuine* doctrine of the Roman Catholic Church at all times and under all circumstances”!!!

What! How is this—can *that* be true, when in this short history of the “IMAGE” we read of Kings deposed—of independent Princes and Monarchs deprived of their territories, humbled, degraded and Excommunicated—their countries interdicted, and their subjects absolved from their allegiance by the race of Popes? If *this* be true, and it is:—see Adrian I., A.D. 772—Gregory VII. 1073—Calixtus II. 1119—Innocent II. 1180—Adrian IV. 1154—Alexander III. 1159—Innocent III. 1199—Boniface VIII. 1295—Julius II. 1503—Leo X. 1518—Pius V. 1566—and Urban VIII. 1622, *who all did so!* Does not this atrocious blasphemer, Gregory XVI., Pont. Max., and pretended “Vicar of Christ,” in that his *Rescript* publish himself to the world, as a “Father of lies—*speaking lies in hypocrisy?*”—In his *Encyclical Missive*, promulgated in these countries, does he not proclaim himself as an “Antichrist placing himself above God” by denouncing the Gospels of The HOLY, The ETERNAL TRINITY? In his “Psalter of the Virgin,” is he not a miscreant

thief and robber stealing away the very words of THE ATONING CHRIST ?

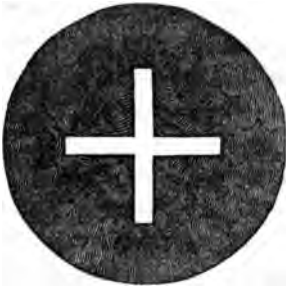
And looking at the *synchronal* appearance of these blasphemies with the Celestial manifestation ; who can doubt or mistake the signification of the glorious—the miraculous “ Cross on the Moon,” which was in the manner and form following ?

The Evening of the 27th June, 1844 was perfectly calm and serene—The Moon within three days of “ Full ”—and at an altitude of about 80 degrees—a little to the east of south, and of unwonted splendour—the atmosphere unclouded ; when, between the hours of 9 and 10 p.m. I observed most extraordinary accumulations of dense cumulous motley masses of dark blue clouds, separately forming on N.E.—N.W.—S.E. and S.W. of the Moon. They then began to move towards and close into its disk ; but before contact they halted for a moment, formed a Circle round it, and then as if “ at the word of command ” began with the greatest precision to converge in, on, and over the disk, in sharp, beautifully defined, right-angular, wedge-shaped, dense masses or divisions until they approached each other to within about one-seventh of her diameter, where they remained fixed for about half-an-hour. The outer portion of the clouds forming a complete circular enclosure or frame round the disk, of equal breadth on all sides, equal to one-half the Moon’s diameter, covering that space, and totally obscuring the four quarters ; but leaving a sharp edged and exquisitely defined symmetrical ancient HEBREW or JEWISH Cross, bright as refined gold, perpendicular and horizontal to the disk, and extending from its centre to the circumference. The four arms of the Cross all of equal length, and each in breadth about one seventh her diameter. The ends of the horizontal arms were beautifully reflected in the purple clouds, and presented small brilliant and exquisite clumps which some might call “ mock moons,” but were not.—The cut on the opposite page will give some idea of it.

I took a sketch in pencil, and noted down a concise account of THESE FACTS the next day.

THE HEBREW CROSS.

THE LATIN CROSS.



Behold, how unlike—



In page 101, I said no natural combination of organic matter could produce it;—A fact you must now admit, utterly beyond refutation.—It was indeed a truly miraculous, august, and wonderful phenomenon, altogether supernatural. And I cannot but repeat, that I have ever since considered and firmly believe it to be a direct and unmistakable *Testimony especial* from the ETERNAL SUPREME not only of the DIVINITY OF THE REDEEMER CHRIST JESUS INCARNATE, and of His having both *spiritually* and *physically* suffered;—The *Divine Essence* having parted from His body on the Cross, when HE said—

“*Father into thy hands I commend my spirit.*”

But that through that ONE oblation the righteous Justice of The FATHER was satisfied, His Mercy secured.—The Divine nature of the SON verified, His Love demonstrated.—And the operation of The HOLY GHOST exemplified in the truly astonishing and miraculous manner of its formation. It distinctly shewed that to the ONE OBLATION THEREON, and to IT alone, must fallen man look for pardon and salvation:—It was a virtual reprobation of all other ways and means. No *victim* presented, it was an utter refutation and condemnation of the pretended “*sacrifice of the Mass.*” Now as all things which GOD pleases are equally possible to HIM; HE could as easily have presented the Latin Church Cross, as the Hebrew, *but HE did not*, and therefore, the *Form* of the Cross depicted, was an unmistakable repudiation of the *Latin Church Cross*,—an entire confutation of all the vile “Traditions,” atrocious parodies, lying miracles, and impious dogmas and idolatries connected with *Its system*; and a thorough condemnation of the Pope’s audacious, blasphemy in prohibiting the dissemination of God’s Holy Scriptures!

Its *synchronical* appearance with the publication of that blasphemy ought to be understood by the Bible and all other Christian Societies as an incentive—a direct command—to persevere with increased energy in the diffusion of Gospel light in brotherly love and Christian Charity! Who can otherwise construe this miraculous phenomenon?

This Gregory reigned 15 years, and was succeeded on—

The 16th June, A.D. 1846, by Pius IX., Pont. Max., who was by profession a soldier, but crossed in love, he became a Priest. He commenced his Pontificate under the most solemn asseverations of Ecclesiastical and Political reform; and of a tolerant, just, wise, and liberal policy. And in seeming accordance therewith; he, to the great joy of the people proclaimed a full and General Amnesty, and followed that up by a “New Tariff” reducing the duties on articles of popular consumption. In January, 1847, he sent from his own private purse £250 to relieve the starvation in Ireland—The Sultan of Turkey sent £1000 (Ann. Regis.) In March, he sent Consuls to Turkey for the protection of Roman Catholics. He instituted a “New Order of Knighthood” to be conferred as a reward for distinguished virtue or merit, irrespective of creed or country. And as a patron of the Arts, he commissioned a number of Painters to execute the likeness of *all* his predecessors—258—to adorn the Vatican. In April, he invited the Provinces to send representatives to Rome to aid the Government in improving the condition of the people. In May, he ordered a “Balance Sheet of the Revenue and Expenditure” to be regularly published. In July he established a National Guard on the French principle throughout his dominions; sanctions Railroads; protests against the occupation of Ferrara by the Austrians; and *abjures* the Treaty of Vienna, whereby Austria was *entitled* to garrison and hold it. In August he receives the proffer from Charles Albert, King of Sardinia of the whole forces of his kingdom in defence of the Pontifical dominions against Austrian aggression. In September, he gave a grand fête to commemorate his amnesty, and concluded a political alliance with Tuscany and Piedmont. In October he recognised, after a lapse of centuries, the Municipal

Council of Rome, and receives from the Jews a present of a splendid and costly Illuminated Bible, valued £220, for the blessings he had conferred on them. Early in 1848, he proclaimed a new organization of the "Executive Council," and to meet the times, he, in March, proclaimed a new "Deliberative Constitution." Yielding to the popular will he, in May, declared war against Austria. In November, Count Rossi was assassinated on the steps of the Chamber of Deputies. Clerical deceit and intrigue became manifest. The Ministry resigned on the 16th; the populace endeavoured to fire the principal Gate of the Quirinal, his 100 Swiss Guards defended it, and fired on the people, many dispersed, but on the 17th his Army:—The Civic Guard, Gendarmerie, the Line and Roman Legion join the People, and with military band march to and stormed the Palace, killed one of the Prelates in his chamber, and with cannon forced the gates—Pius hides.—Now, it was on the Evening of that day, perhaps at the very hour, I, and others with me, beheld a miraculous phenomenon, which I must not at *present* speak of.

On the 24th, Pius, disguised as a livery servant, mounted the Bavarian Minister's coach box, and was so driven to that official's residence, where he changed his disguise to that of the Minister's Chaplain, and both fled to Gaeta, from whence, on Christmas day, his Holiness protested against the acts of the Constituent Assembly.

Early in 1849, he again protests, and declares every act illegal, null and void, and threatens excommunication widespread; which that Assembly meets on the 8th February, by decreeing the temporal sovereignty of the Pope abolished, and a Roman Republic established. Against which, he of course protests, but finding the saline mixture of Holy Water had long since rusted "the sword of the spirit" in the Latin Church—deceit, guile, and cursing ineffective; and that "the Sword of the Lord and of Gideon," which is *Faith*, was cutting the other way; he, Pius, sought foreign aid. And this pretended "Vicar of Christ"—the "good shepherd ever ready to lay down his life for the flock," applies to Napoleon III., and the French having reached the walls of Rome on the 29th of June, began to feed the "Fold"

with bullets, grape, shot, and shell without stint. After forty-eight hours' incessant shelling; the French, by way of celebrating the Fortieth anniversary of the excommunication of their Idol, Napoleon the Great, storm the city, take it, bayonet 400 citizens, and make 280 prisoners. On the 8rd July, General Oudinot enters in triumph with his staff, after the slaughter of the Romans on the 1st.

The "Good Shepherd" sends Three Commissions to heal their wounds by proposing measures of reform, *amelioration*, and a sort of amnesty not at all agreeable to the bereaved, the wounded, or the incarcerated. The Church triumphant, the City crushed, the Sheep slaughtered; and his house being thus left empty, swept, and garnished by the siege; this Pius of holy memory, the second edition of the unclean spirit, re-enters the "Eternal City" on "all fools' day" 1850, under the protection of, and guarded by French bayonets, where, and so sustained, this "Vicar of Christ" has ever since continued to revel in tyranny, "big words," and fear. And conspiring with his Consistory—the seven other spirits more wicked than himself; he, on the Feast of St. Michael, with that peculiarly insidious and insolent presumption—the consistent and *semperidem* character of the Latin Church, makes the "PAPAL AGGRESSION" on the British Empire in defiance of its laws, its national rights, and its monarchical prerogatives by the arrogant and presumptuous nomination and appointment of Archbishops, Bishops, &c., &c., and exercising unrestricted jurisdiction over the Popish Hierarchy throughout the Queen's *Protestant* dominions, and that too, whilst he is afraid to name a Coadjutor to the Cardinal Archbishop of Braga in the Petty Popish state of Portugal; as appears by his allocution in Consistory on the 17th April, 1851. In June, this "proud boaster" orders a Collection throughout Italy—"to build a spacious Church in the centre of London, in a fine position in one of the most majestic streets of the city," for "the use of Italians, other foreigners, and the Natives, to be governed by Italian secular Priests under Dr. Wiseman, Arch-bishop of Westminster, Ordinary of London;"—And maugre Lord John Russell's "English Ecclesiastical Titles' Bill;" he further presumes on the 22nd June to fill up several Bishoprics in

England, so that British laws are either evaded by Jesuistry ; or laughed at, and trampled on by Popish domination in the very core of "Mighty England." Aye, and all this too, whilst in the preceeding May, by his Spanish Concordat, the education of the whole of that country is placed under the control of "*the Church*," and no other religion but that of Rome is to be tolerated ! In 1852, F. and R. Madiari are sentenced in Tuscany to some four years' confinement and hard labor, for encouraging persons to read the Bible, &c., and Millard is threatened to be sent out of Austria if he "attempts to sell Protestant Bibles" !

In January, 1854, Pius sends a brief to the Archbishop of Freiburg, supporting that person in his controversy with the civil power. In December, he promulgates the *new dogma* of the "Immaculate Conception." Enacts the audacious and impious farce of solemnly crowning one of the Roman Madonna Pictures as "Queen of Heaven" ! And to establish his claim to the Apollyon title of "uncontrolled Holy Father" and "Law Giver," he sinks to the depths of infamous blasphemy and iniquity, and on the 14th December, 1854, issues his Bull, decreeing on his own authority unsupported by Council, the "Immaculate Conception of the blessed Virgin Mary, to be held as an Article of Faith in the Latin Church" ! In 1858, a Jew boy, Edgart Montara, is forcibly taken by the Roman Inquisition from his parents at Bologna, under pretence that his nurse had him secretly baptized two years before. The Roman Inquisition conceal, and refuse to give him up. Even the Emperor of the French applies in vain to the Holy Father, in October, on the subject ; and in December, returns the Pope's civility by refusing his Holiness's earnest request to remove General Guyon from Rome. In the May of this year, the Spanish Governor at the head of the Romish Priests, prohibit persons going to any place of worship but the Roman Catholic, and forbid all other Schools in Fernando Po. In March, 1859, the "Holy Father" failed in his *demand* on France and Austria to evacuate the Legations. In April, Sir Moses Montifiore presents to his "Holiness" a *Petition* from the Jews of England and America for the restoration of the kidnapped Edgart Montara to his bereaved and unhappy parents, but

again without success ; and for which, a just vengeance seems to pursue " Christ's Vicar," for in a fortnight after, notwithstanding his earnest, anxious, and ardent declarations of *neutrality*, the Austrians seize on his City of Ancona, and fortify it. The " one true Church " kidnaps an infant to make a proselyte. " Its Visible Head " loses a City and a Seaport ! Is not this the " prince " of hypocrites which compass sea and land to make " one proselyte, and when they have made him, they make him " two-fold more the child of the hell of the damned—*γέεννης*,—Gehennes—than themselves ?"—(Matt. xxiii. 15.) For behold the Latin Church in Rome, on the Continent, in Fernando Po, in England, Ireland, throughout the world, stop not at this, but tyrannize over conscience, and violate the sacred rights of nature, by kidnapping or forcibly taking the children from their parents, that it may so rear them up ! Couple with all this, the Holy Father's infamous excommunication of King Victor Emmanuel, and his atrocious cold-blooded slaughter of the Perugians on the 20th June, by his Swiss Mercenaries, which stormed their city, sacked it with great outrage, rapine and cruelty ; slaying the most innocent, sparing neither sex ; but with indiscriminate ferocity immolating age, manhood, and infancy, and you have a sample of the diabolical despotism of the miscreant Papal Government, ever the consistent " Image " of the most blasphemous and vilest attributes of the " First Beast," or " Pagan Rome ;" rising to a climax, which evoked the general indignation of the Roman citizens, the detestation of Italy, and the disgust of the world : And yet, Napoleon III. permits his troops to sustain and uphold this treacherous, cruel, depraved, and blood-thirsty system of Sacerdotal miscreancy !

On the 12th July, this boasted " Vice-gerent of God " is reduced to issue a " Circular " to all the European Powers, protesting against the " Usurpation of the King of Sardinia, in " sending his troops into the Pontifical States ; and calling on " them to co-operate in the vindication of *His Rights* ; and " invoking their assistance and protection " But the Rulers of Civilized Europe stand abashed at the shameless and unparalleled impudence of a detested conclave of a vile clerical Oligarchy

calling on them to co-operate with the Swiss myrmidons of "the Good Shepherd," in the slaughter of *his* Sheep, and the only consolation which the ensanguined butcher gets, is a promise on the 26th August, from "*Her Most Catholic Majesty*" the virtuous Maria Isabella of Spain, to garrison the Roman States *when* the French withdraw. Some "Peter's Pence" from the "Faithful," and some drafts of the Hibernian Contingent, which I blush to acknowledge as even the off-scouring of my compatriots, which were hoodwinked, trepanned, and sent forward to aid the "Holy Father's" tyranny in the decimation of Italy by a horde of "surpliced ruffians," and disloyal demagogues seeking to make capital by inflaming the passions of the ignorant, and belching forth their witful lies, pretending to decry the Universal freedom of the glorious British Constitution, and the co-extensive toleration exercised by its Protestant Gospel Christianity throughout its institutions in Church and State, whilst they endeavour to perpetuate the Ecclesiastical despotism, fraud, cursing, lies, intolerance, espionage, tortures, kidnapping, and blasphemy of the Latin Church throughout Christendom,

With a community of feeling and objects, the Holy Father, on the 80th August, concentrates his mercenaries at Pesara, to intimidate, and to operate against the Legations. And after the principalities, duchies, legations, and even Rome itself had repudiated the infamous sway of Apostate Priestcraft, the "Holy Father," bankrupt in character, fortune, and dominion, has, in May, 1860, the audacity to appeal to the "*Catholics*" for a New Roman loan of 50,000,000 of francs. And "the Cullen" of Dublin remits him money, with a goodly corps of Irish bone and sinew, nerve and muscle, intellect and courage. His "Holiness" pockets the cash, first blesses, and then starves the cohorts; and, after a little, disbands them as incorrigible blackguards, and charitably allows them to beg their way back in filth and rags, not awarding to any *one* of *his* "ever faithful Irish Legion" even a "Cross" of *his* "New Order of Knighthood."

His egregious error in blessing such a band, is ample refutation of the pretended infallibility of Popes, whilst the inefficacy of that ostentatious benison in producing either "virtue or merit"

in even *one* of them, must demonstrate to the world the utter worthlessness of the benediction; and that the blasphemous assumption of being "Vicars of Christ" is a Catholic fraud throughout Christendom. On the 29th March, 1860, an "allocutionary" letter of the 26th, giving the *cause* of the *curse*, (page 106) was posted up, and concluded thus—"In the year of "Our Lord, 1860, indict. III., the 29th day of March, the "14th year of the Popedom of our Most Holy Lord and Father "in Christ, Pius IX., the present Apostolic letter was published "and affixed to the doors of the Lateran and Vatican Churches, "the Apostolic Chancery, the great Church of Innocentia, and "at the top of the field of Flora, by me,

"ALOYS SERAFIXO, Apostolical Curser.

"PHILIPPUS OSSAXI, Magister Curser."

Can this be the Church of *that* CHRIST, whose precept is—

"BLESS AND CURSE NOT"?

In the beneficent commencement of his reign, in his specious promises, in his intrigues, deceits, and violated faith—Pius IX. appears the multiplied "Image" of the Tiberius Cæsar, of A.D. 14; Caligula, of 37; Claudius Cæsar, of 41; Nero, of 54; and the Domitian, of 81, &c., and the repeat of many of his predecessor "Holy Fathers." In his disguised and hasty flight from Rome, his vain protests, decrees, and declarations; in the contempt, the detestation, and the Revolt of Rome, the Provinces and the Legations, he is the "Image" of several of the infamous Ponti. Maxi. of the First Beast, and the repeat of many *worthless* preceding Popes of the Second Beast.—Instance the Leo III. A.D. 795; Leo V. 906; John X. 913; John XII. 962; Benedict IX. 1044; Alexander III. 1159; Boniface IX. 1389; Eugene IV. 1431; Nicholas V. 1453; Alexander VI. 1503; Clement VII. 1526; Gregory XIV. 1590; Innocent XI. 1681; who with several others deposed, imprisoned, expelled, exiled, or *falling* beneath the just vengeance of a deceived, degraded, oppressed, and enraged people, presents the world with a chain of Official Antichrists whose Scriptural attributes as such, are indisputable. In his Siege of Rome, and his slaughter at Perugia he is the especial "Image" of the Emperor Theodosius in the

slaughter in Thessalonica in A.D. 389 ; but there is now no St. Ambrose to forbid "*the Eucharist*" to the blood-stained Pius IX. —Ah ! but there is one, EARL RUSSELL, who, oblivious to the necessity for *his own Ecclesiastical Titles' Bill* of A.D. 1851— (see page 160-1) can in cruel irony write on the 25th October, 1862, from the Foreign Office to Mr Odo Russell at Rome, and say "*the personal character of the Pope is marked by benevolence and Charity*" !!! And, in return for his "Papal Aggression" at Michaelmas, 1850, on the Queen's Protestant Dominions, ventured, without Legislative knowledge or consent, to offer this "Vicar of Christ" British hospitality and the Island of Malta, should the Tyrant find it necessary again to fly !!!

In his abjuration of the "Treaty of Vienna," he proves himself a consistent *link* in the consecutive "father of lies"—the Roman Pontiffs ; as they were demonstrated to be, when the Archives of the Popes were carried from Rome in 1809, and examined in Paris ; for amongst other surprising and infamous matters which thereon came to light, was the practice of the *Holy Fathers*—"to declare null and void by secret mental reservation" the contracts which were officially made or entered into in "public."—Thus, Alexander VII. made on the 18th February, 1664, such a *reservation*, declaring void the Treaty of Pisa, which he had solemnly made and entered into only six days before with Louis XIV. of France ; and Pope Clement XIII. made on the 3rd September, 1764, a similar reservation and declaration respecting his acts in the banishment of the Jesuits from France ! (Pop. Cyclo. vol. 5, page 636.)

It has been ever held to be a principle of the Latin Church that—"No faith is to be kept with *Heretics*." But it is here demonstrated to the world, that the pretended "*Vicar*" of THE HOLY, JUST, AND TRUE CHRIST JESUS, is the Official "Father of lies ;" whose *word* no man can believe ; on whose Treaties, no Nation, People, or Government can rely !!!

THE CONDEMNATION.

If the Facts collected, and thus plainly put forward without sophistry or embellishment, be irrefragable, it would appear almost impossible for even the superficial reader not to perceive long since "the Condemnation of the Great Harlot"—The righteous condemnation of—

"The Holy Roman Catholic and Apostolic Church" apostate.

In calmly pursuing her history, it is equally impossible not to see that "the Latin Church" from her earliest institution as a Politico-religious System, long before she attained to State-Government, fell from purity, clothed herself in all the attributes of Heathen extravagance, presumption, blasphemy, fraud, folly, and idolatry.

The stronghold of Western Paganism, joined with Imperial aggrandizement and sway, was the "Wilderness" or the "Seven-hilled Rome." There the Latin Church, as such, had her origin, and fixed her local habitation; derived her name from and became the pander of the First Beast. Its successor in local dominion, and finally its express "IMAGE" not only in almost universal aggression and sway, but in all minor particulars, and in its "decline and fall."

THE BEAST.

THE IMAGE

The Heathen had AND The Latin Church has

1st—Their Bona-Dea, Cybelle--	Her Mary—"Queen of Heaven."
"Queen of Heaven." Vesta,	"Mary ever Virgin," and
"ever Virgin," and Venus,	"Mary "Star of the Sea."
"Froth of the Sea."	
2nd—Their "Ponti. Maxi."	She has her "Ponti. Maxi."
3rd—Their "Vestal Virgins."	She her "Nuns."
4th—Their "College of Priests and Cardinals."	She has the same.
5th—Their "Sacrificing Priests"	And so has she.

THE BEAST

The Heathen had

- 6th—Their "Host & Bread Cake."
 7th—Their "Holy Water" in the Porch of the Temple.
 8th—Their "Holy Stairs."
 9th—Their "Holy Salt."
 10th—Their "Images of Gods, Heroes and Patrons."
 11th—They "Worshipped, bowed down, and kissed them."
 12th—Their Images were forbidden by Numa Pompilius and for 170 years, Plutarch affirms they had none.
 13th—Their Religious Poms and Processions with Images.
 14th—Their "Incense, lights, and torches."
 15th—Their "Games, Religious displays, and Poms,"
 16th—Their "Rival Emperors."
 17th—Their "Miscreant Emperors,"—Caligula, A.D. 37; Claudius Cæsar, 41; Nero, 54; Commodus Antonius, 180; Maximus, 235, &c.
 18th—Their "Boy Emperors."
 18th—Their "Inter-regnums."
 20th—Their Impious Emperors assume Divine honors.
 21st—Their Emperors' cruel Triumphs.
 22nd—Their Ten Anti-christian persecutions.
 23rd—Their Emperors enriched Rome, and raised its Temples by the plunder of the World.

THE IMAGE.

The Latin Church has

- She, her "Host & Bread Wafer."
 She, her "Holy Water" in the same place,
 She, her "Scala Santa."
 And so has she.
 She, Images of Christ, Saints, and Patrons.
 She does the same.

 She, in her *purity* and early age, believed them an *abomination*.

 And so has she.

 She, her "Incense, torches and Candles."
 She, her "Jubilees, Festivals, and Poms."
 She, her "Popes and Antipopes"
 She, her "Miscreant Popes,"—Sixtus IV., 1471; John XI. 981; John XXIII., 1410; Julius II., 1503; Leo X. 1513, &c.
 She, her "Boy Popes."
 And so had she.
 She, her "Christ's Vicars" the same.
 She, her Pope's Triumphs.

 She, her Ten Antichristian Crusades.
 Her Popes did the same by the most infamous and blasphemous exactions.

THE BEAST.

*The Heathen had*24th—Their Emperors deposed
Kings, &c.25th—Their Emperors had their
feet and shoe kissed.26th—Their Octavian burns 2000
Pontifical tomes.27th.—Their Servius Tullius
classified the People.28th—Their Emperors fly and
reside away from Rome.29th—Their Idolatrous Babylon
lost her language.30th—Their “falling” Rome is
often pillaged.

THE IMAGE.

The Latin Church has

And so did she.

Her Popes have their “toe
kissed.”Her Popes burn Bibles and
Testaments.Her Anacletus divided them
into Parishes.Her Popes are obliged to do
the same.Her Idolatrous Rome did so in
A.D. 580. (see page 111)

And so is hers !

The Heathens had *their* God—Apollo; the “Liber Pater” and “the Law Giver” with *his* Tiara, *his* Crosier, *his* Pallium, *his* Tripos Seat, *his* Oracle Temple, *his* excommunications and *his* curse. And see, the Latin Church has her Pope—Vice-gerent God—Apollyon of the Revelations; the “Uncontrolled Holy Father” and “Law-giver” under the Canons of the Council of Trent, with *his* Tiara, *his* Crosier, *his* Pallium, *his* three Palaces or Tripos Seat, *his* Oracle Church of St. John Lateran, *his* Excommunications and *his* cruel and bitter curse !—

The true “Image” verified !!

Now, Mark ! I have under the head “OBSERVATIONS,” page 5, fully explained the true grammatical construction of certain Greek words and sentences.—In the original Greek account of the “Last Supper of the Passover,” and its literal translation, pages 7, 8, I have demonstrated that the LORD JESUS did *not* at *that* Supper bless *either* the Bread or the Wine; and that HE did *not* change or transubstantiate the substance of *either* the one or the other. In page 10, at the inauguration of THE APOSTOLIC CHURCH, I have shewn there was no such thing.—And in pages 94, 95, I have demonstrated that for 27 years

after OUR LORD'S Ascension, there was nothing of the kind ; and that neither the Bread nor the Wine, taken at the command of THE REDEEMER, and from HIS very hands by the Apostles themselves, conveyed to, or conferred on any of them a particle of "Inward or spiritual grace or virtue"!—That the bread was given and taken, and afterwards by both CHRIST *himself*, and the Apostles *used* in its *breaking* as a mere symbol of and for recognition,—As a perpetual *memento* of His Death ; and *not* as a propitiatory sacrifice :—And I have *therefore* demonstrated that the pretended "propitiatory sacrifice of the Mass," or what is called the "Blessed Eucharist" in both the GREEK and LATIN Apostacy, is simply a myth :—To *worship* or *adore* it ; a forbidden and criminal abomination.

I have throughout this work, shewn thee the *literal* and symbolic continuous fulfilment of St. John's Revelations down to the present day ;—of their divine truth then, there cannot be any question. In pages 28 to 33, I have irrefragably brought the number of the *Name* and of the *Official Seal* of the Latin Church to its condemnation as the "Beast, 666"!

In pages 29 and 105 we have seen these prophecies of the "beloved of Christ" expunged by the Latin Church from the "sacred Canon of the New Testament," and for upwards of 1200 years repudiated and held effaced therefrom by Pope Felix II., A.D. 360, and *its* consecutive heads, the pretended "Vicars of Christ," until A.D. 1564. (see pages 35-37.)—

If these Revelations be from GOD, must HE not in HIS righteous judgment, as HE has said in the xxii. c. 19 v., "lop that Church's *System* from the Tree of Life, and bar it from the Holy City?"

Behold, I have in pages 44 and 45 shewn thee the "Ten horns or crowns" of the minor kingdoms or Petty States of Italy merged in the "First Beast," or Pagan Roman Government, and bound up with it from its commencement to its fall ; and afterwards with the "Second Beast" or Latin Church Government of Apostate Rome ; and "which horns or kings have received no kingdom as yet," but which as Principalities, Duchies or Nationalities, have governors "which received powers as kings one hour with the Beast." That is, when the Second Beast,"

Apostate Papal Rome, by aggression, fraud, wrong, robbery, assumption, and blasphemy became the special "Image" of the "First Beast," and was in a position to confer them on her minions or relatives, as did Paul III., Pont. Max., in A.D. 1545, when he erected Parma and Piacenza into a Duchy, and conferred it on *his* bastard son Peter Alois Farnase. Such, *such* "Kings" could have but one mind, or the same religious system, and thus of necessity "gave their power and strength to the Second Beast"—The "Image," or the Ecclesiastical Courtesan that sitteth on the scarlet Beast." They form her Clothing and her Flesh; and thus has The ETERNAL SUPREME in His omniscient wisdom, and for His righteous purposes, "put it into their hearts to do so until the words of GOD be fulfilled:"—"Until the Man of Sin should be fully revealed." And is he not *now* revealed?

And are not all the Principalities, Duchies, Legations, Nationalities, and even Rome itself repudiating and declaring against the further protracted domination of the Clerical strumpet? From her they have withdrawn their countenance, their adhesion, and their revenues, and thus you see literally fulfilling the denunciation of Divine wrath as enunciated in the prophetic words of the beloved Disciple—"These shall hate the whore, and shall make her desolate, and naked, and eat her flesh, and burn her with fire."—(Rev. xvii. 16.)

But the time is not exactly yet. One *foresworn* Imperial Usurper, Phocas, initiated the "Image;" another, Louis Napoleon, will sustain it to the last. Nor is it altogether without a *sign*:—for Napoleon III. bears the Name *Louis*, and on reference to the "Key," page 30, we find that the *Latin* name of Lewis—"Ludovicus," gives in the numerals of that language, the number of the Beast—666. As "The eldest son of Holy Mother Church," he is stamped with *the mark of that Beast* in his *right* hand and on his *forehead* !!! (see page 27.)

And bear in mind the "Second Beast" rising out of the land" had "two horns;"—The one, Temporal sovereignty; the other, Ecclesiastical supremacy; both conferred by the Regicide and Usurper Phocas in A.D. 606-7, on Pope Boniface III.,

the *first* Pontifex Maximus of the Latin Church, (pages 113, 114, 115) so must *both* be eradicated in or near the same time. The Temporal can hardly be totally annihilated before the Ecclesiastical be overthrown—Both must go down together. The Fire of the righteous spirit of Prophecy will consume the fallacious Spiritual at the same time that the Fire of necessary Revolution and Just Retribution will overwhelm the brigand tyrant Temporal. And as we have seen in page 85, the “First Beast,”—Imperial Pagan Rome, existed 1260 years, so must the “Second Beast,”—Apostate, Antichristian Rome, as the express “Image” of the *First*, be thus “burned with fire,” after the like period of 1260 years; which would make the year A.D. 1866-7, appear to be the “appointed time.”

By that time, the undeniable Facts herein set forth may be fully disseminated throughout Christendom; and by that time too, if Napoleon III. be not removed, “United Italy” may wreak the terrible vengeance foretold!

Behold, I have shewn unto thee very many of the offences of “the Man of Sin.”—The consecutive Rulers of the Latin Church; and the just causes for the righteous “condemnation of that Harlot that sitteth even as yet on many waters;” for see, her blasphemous dogmas, her profane substitutions, her idolatrous rites and ceremonies still hang as a blight on many nations,—pendant and pervading as a cloudy mist, withholding from many, very many Peoples “the bright and morning star of Gospel truth:”—That CHRIST JESUS, alone, is “THE DOOR,”—that HE, alone, is the WAY, the LIGHT, and the LIFE.” And instead of the INCARNATE CHRIST JESUS, blasphemously substituting, and presenting to them—even at the hour of departure—

“*Mary as the SURE refuge of sinners.*”

And directing them to say—

“INTO THY HANDS, O LADY, I COMMEND MY SPIRIT.”

and thereby impiously presuming “to lead them up some other way;” so that the Latin Church is and *must* be the same “hireling—thief and robber” denounced and condemned by the REDEEMER in the Tenth chapter of St. John.

And now, behold I have, in pages 100, 101—153 and 156, 157, shewn thee as set forth—(Matt. xxiv. 30.)

“The *sign* of THE SON OF MAN in the *Heavens*.”

Miracles especial from the ETERNAL GODHEAD ; appearing at different times ; but most certainly, and beyond cavil, doubt, or question on the 27th of June, 1844, as evidenced by all the Newspapers I have mentioned which may now be found at their respective offices, and at most of the Public Libraries,—

But above all, in the *official printed* “Proceedings of the Royal Irish Academy, for the year 1844-5,” vol iii., Part i. p.p. 18, 19, 20, which conclude with these confirmatory words :—
 “The most remarkable, and at the same time the most uncommon feature of this phenomenon was the beautiful Cross, which was sharply defined and distinct throughout, except at the ends of its arms, where its light gradually melted away”
 Yes ;—

The SACRIFICIAL CROSS of THE LORD JESUS CHRIST, the only REDEEMER of the World, testifying against the Roman Apostacy !!!

A *miracle* ; mind you ! exhibiting to the yet existing “IMAGE,” a *reflex* of the “miraculous Cross” presented to the “*First and Second Beast*”—Pagan and Apostate Rome conjointly in A.D. 312.—Yes ;—

A MIRACLE DIRECT FROM GOD !

And surely—assuredly ; If Moses ;—All the Prophets, and the Apostles were to re-appear, and the Dead to rise ; their united testimony of the pure—the simple truth as it is in CHRIST JESUS, and as developed in the GOSPELS of GOD, could not be more irrefragable, or more conclusive than these most miraculous Demonstrations.—In confirmation of that essential, simple, sublime, and saving Truth—CHRIST CRUCIFIED—and of the facts herein set forth, I have placed them *thus* on record before you.

And now, I pray you—

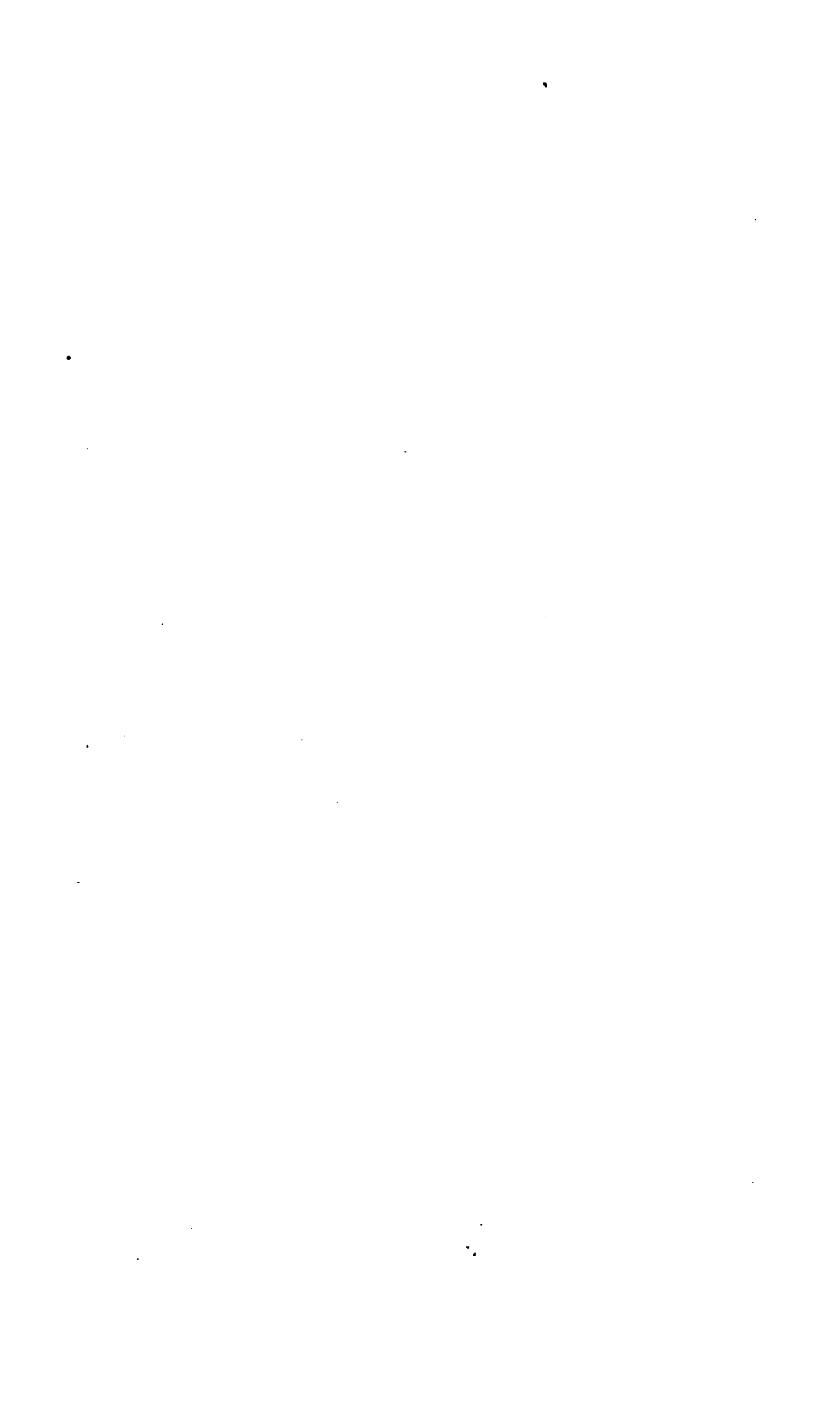
THE PRAYER.

Let us therefore beseech the ETERNAL SUPREME, through His only Begotten Son, THE LORD JESUS, CHRIST INCARNATE ; that He will now, by the inspiration of THE HOLY GHOST, cause all who desire to serve Him, to trumpet forth in kindly accents and fraternal affection to those thus heavily laden throughout the world, to—

“ CEASE FROM INFIDELITY AND IDOLATRY.”

That all the sons of men, may, with one heart and mind, join the Heavenly Host in prayer, praise, and thanksgiving, ascribing all glory and honor, wisdom and power, mercy and love, majesty and dominion, throughout all time and eternity to

THE FATHER, THE SON, and THE HOLY GHOST,
WHICH live and reign ever ONE GOD—Amen and Amen!
Amen and Amen ! ! Amen, and Amen, and Amen ! ! !



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